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The
Ceremonies of the Mass

ARRANGED CONFORMABLY TO THE
RUBRICS OF THE BOOK OF
COMMON PRAYER

THE CEREMONIES OF LOW MASS

BY THE

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THE CEREMONIES OF HIGH MASS

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LONGMANS, GREEN, AND CO.
91 and 93 FIFTH AVENUE, NEW YORK
LONDON AND BOMBAY
1905

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905

“Sacerdotes autem et Levitæ filii Sadoc, qui custodierunt ceremonias sanctuarii mei, cum errarent filii Israel a me, ipsi accedent ad me ut ministrent mihi, et stabunt in conspectu meo ut offerant mihi adipem et sanguinem, ait Dominus Deus. Ipsi ingredientur sanctuarium meum, et ipsi accedent ad Mensam meam ut ministrent mihi, et custodiant ceremonias meas.”—*Ezech.* xliv., 15, 16.

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PREFACE.

No one will seriously contend that the rubrics of the Prayer Book are so full and explicit that no further directions are required for rendering its offices. The many ceremonial and devotional guides which have been drawn up for the use of the clergy, from Bishop Andrewes' Notes,[1] down to the elaborate work attributed to Canon Liddon,[2] and subsequently, are ample evidence of how inadequate has been felt to be the guidance provided by the mere letter of the rubrics. Indeed it is quite impossible to render any office of the Prayer Book if regard be paid only to the bare directions therein contained. And, as a matter of fact, there never has been a Bishop or Priest who has not freely supplemented the directions of the Prayer Book, either from his own sense of the fitness of things or from such knowledge of the Church's traditional ceremonial as he possessed. Therefore no apology whatever is offered in presenting these volumes, as they are simply an attempt to interpret the rubrics of our Communion Office where they are ambiguous and where they are insufficient to provide further guidance by reference to the ancient ceremonial customs of the Church.

Of the need of manuals of instruction in the duties of the sacred ministry there can be no question. While the curriculum of our seminaries has been greatly improved within recent years, the course of studies is still too theoretical, and insufficient attention is given to the practical details of priestly ministrations. No one more than the newly-ordained Priest himself appreciates how altogether inadequate has been his seminary course, and how great is his need of instruction in almost everything which concerns the conduct of public worship, the ministration of the Sacraments, and especially the celebration of the Eucharist. It is in order to contribute something to meet this generally acknowledged need that this work on the Mass has been prepared.

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[1] *Notes on the Book of Common Prayer,* Minor Works, Ang. Cath. Lib. p. 141.

[2] *The Priest to the Altar, or Aids to the Devout Celebration of the Holy Communion, chiefly after the Ancient Use of Sarum.* 8vo. Privately printed, n. d.

These volumes were prepared by the editors acting under the appointment of the *Clerical Union for the Maintenance and Defence of Catholic Principles,* under whose auspices they are also published.

W. McG.

Easter, 1905.

The Ceremonies of Low Mass

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GENERAL INTRODUCTION

I. *Of the obligation of the Rubrics.*

Throughout this work it has been assumed, that in conducting the worship of the Church and in the ministration of the Sacraments, the Priest is under obligation to use the order prescribed by the Book of Common Prayer. This obligation has been created by the written declaration, solemnly made, "to conform to the worship of the Church,"[1] and by the verbal promise "to give faithful diligence always so to minister the Sacraments, as the Lord hath commanded, and as this Church hath received the same."[2] This promise being made upon the demand of the Bishop "in the name of God and of his Church," has clearly the nature of a vow, and is so regarded and termed by the Church in her canon law. A Bishop-elect before consecration renews the written declaration of conformity to the worship of the Church; then at his consecration he promises, "in the name of God," 'conformity and obedience to the worship of the Church,' sealing his oath by the solemn appeal, "So help me God through Jesus Christ;" and then, by his promise 'to be faithful in Ordaining, Sending, and Laying hands upon others,'[3] he widens the vow he made prior to his ordination to the priesthood. These promises, thus solemnly made, bind every clergyman to the use of the Prayer Book offices for the celebration of the Sacraments and for every other rite which is an act of public worship.

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[1] *Constitution,* Art. x.

[2] *The Ordering of Priests.*

[3] *The Consecration of a Bishop.*

The 'worship of the Church' consists of those acts of the corporate body of the faithful whereby anything is offered to God in recognition of his sovereignty. Thus in Mattins, Evensong, and the Litany, it is the faithful offering the praise and supplication of mind, heart, and will by the words of their lips; in the Eucharist it is the oblation of the Body and Blood of Christ; in Baptism, Confirmation, Ordination, and the Institution of Ministers, it is the dedication of persons to the divine service; in Matrimony it is the offering of the bodies of two baptized persons for the fulfilment of a divine law; in the Consecration of Churches it is the surrender of a house to God for his habitation. Even the Burial of the dead is an act of public worship, inasmuch as it is the formal committal of the body to God that it may undergo the sentence of dissolution inflicted by the divine justice for sin. The only offices of the Prayer Book which are not rites of public worship are the Visitation of the Sick, the Visitation of Prisoners, and Family Prayers. These offices, while they have in them elements of worship, are certainly not acts of 'worship of the Church,' that is, of the general body of the faithful, and so are not covered by the promise and vow of conformity, but are left, as to their use, to the discretion of the Priest. Every other office of the Prayer Book, however, being an office of public worship, is obligatory by virtue of the engagements each Priest and Bishop has made 'to conform to the worship of the Church,' and nothing can excuse their being neglected or justify the wilful violation of their rubrical directions.*

Accordingly, in preparing this book the meaning of every rubric of the Communion Office was carefully sought for, and has been scrupulously adhered to, so that in no instance has the order of the Prayer Book been disregarded. The theory that the rubrics are merely general suggestions which may be followed or not, according to every Bishop's or Priest's good pleasure, is utterly indefensible on any ground. The rubrics *intra missam* of the missal bind the Roman Priest under pain of sin simply because of the precept of the Church. But with us the obligation to observe the rubrics of the Prayer Book is imposed, as has been said, not by a bare command, but by a written promise and by a solemn vow exacted from every ordinand as a necessary condition to the susception of Holy Orders. And that it is the Church's expectation that her clergy will fulfil the engagements thus solemnly assumed, there can be no manner of doubt in the mind of any conscientious man who understands what a vow means. And here the writer cannot but deprecate that superficial spirit which dismisses the consideration of every peculiarity of the Prayer Book with a sneer, and does not hesitate to disregard its plainest directions. The order of our Mass has indeed departed widely in many respects from the Latin Uses of England, but there is scarcely one departure, if we except the presence of the Decalogue and the position of the *Gloria in excelsis,* which may not be paralleled in the other Uses of the Roman liturgy. In one ceremonial particular, our Eucharistic office has even departed from what was the universal Western custom in the sixteenth century, that is, in directing the Priest to consecrate the bread upon the paten instead of upon the corporal. But in so ordering, the Prayer Book invented no new and unheard of ceremony; it has but returned to what was the earlier custom in the West, which is still observed in the East, and which is unquestionably the more reverent practice. And it is our bounden duty loyally to conform to what the Church has prescribed for our observance.

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* It is to be observed with regard to the Institution Office, that while it is of equal authority with the other offices of the Prayer Book, as was declared by the Convention of 1820, yet, since 1808, its use has been left to the option of the Bishop. So that he is permitted to give institution without the formality of a public service. If, however, institution is given in a public service, the Bishop may not substitute another form in place of the office which the Prayer Book provides for the occasion.

II. Of the American Rite as compared with the Roman Rite.

Not only may precedent be found for almost every ceremonial particular of the Prayer Book wherein it differs from the pre-reformation English Uses, but, what is all important, the Mass as prescribed in the American Prayer Book contains every corresponding ritual feature of the ancient Roman liturgy for the presentation of the oblations both before and after consecration, and is also as clear and express in its sacrificial language as was that rite. So that our office lacks nothing necessary to fulness of doctrinal statement with regard to the holy sacrifice, if it be judged by the Roman liturgy as that rite was before its revision and expansion by Alcuin.

But our office is, fortunately, unlike the Roman liturgy in that it lacks those inexplicable passages found in the Latin Canon which are so hard to reconcile with the doctrine of the Real Presence, and which, Dom Gasquet frankly admits, "it is not easy to explain."[4] We may be thankful that our Prayer of Consecration does not contain such an incongruity as the prayer *Supra quæ:* "Upon which [*i. e.* the holy gifts] do thou vouchsafe to look with a propitious and gracious countenance, and to accept them even as thou didst vouchsafe to accept the gifts of thy just servant Abel, and the sacrifice of our patriarch Abraham, and that holy sacrifice and immaculate host which thy High Priest Melchizedek offered unto thee." In this prayer the Sacrifice of the Mass is apparently placed on the same level as the offerings of the patriarchal dispensation, God being asked to accept it even as he accepted the earthly offerings of Abel, Abraham, and Melchizedek. And the same exalted terms, used in the paragraph before of the sacrifice of Christ's Body and Blood, are here applied to Melchizedek's mere oblation of bread and wine, which is called "a holy sacrifice," "an immaculate host"!

We may also be thankful that by our American Canon we do not have to say at the altar the prayer *Supplices te rogamus:* "We humbly beseech thee, O Almighty God, that thou command these things *(hæc)* to be borne by the hands of thy holy angel to thine altar on high in the sight of thy divine majesty." Certainly no one at the present day who believes that Christ is present under the Eucharistic species in the fulness of both natures, could possibly pen such a prayer. It is simply unintelligible.

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[4] *Edward VI and the Book of Common Prayer,* 1890, p. 197. This work is an attempt to shew that the Prayer Book is largely derived from the early Lutheran Service books. But after all has been said, there is comparatively little in our Prayer Book that can certainly be said to be derived from a Lutheran source. And even if it were otherwise, what would it matter? Whatever good things have been produced by men, even though they were heretics or infidels, have been brought to pass by the power of God and for the elect's sake. Therefore, the Apostle says, "All things are yours." And accordingly the Church has not hesitated to appropriate many things, even from the heathen, and to make use of them in the very worship of the sanctuary. For whatever the Church appropriates she cleanses and sanctifies by her touch, as did the Son of God when out of the mass of sinful human nature he took to himself a body, but "without spot of sin."

Then there is the prayer *Per quem* towards the end of the Canon, which modern liturgiologists say refers to the offerings of the fruit of the earth, but which the rubrics of the medieval missals, as also the present Roman missal, apply to the sacramental gifts.

Many explanations have been given of these strange passages in the Latin Canon, but there is not one which satisfactorily removes their seeming inconsistency with the doctrine of the Real Presence. Had such statements, so contrary on the face of them to the Tridentine definition, been penned by the Prayer Book revisers and inserted into our Prayer of Consecration, how eagerly they would have been seized upon by the Roman controversalist as evidence of how defective was our conception of the doctrine of the Real Presence, and of the Christian priesthood and sacrifice.

Now it was precisely these incongruities of the Latin Canon which were not reproduced in the First Prayer Book. The Canon of 1549 (which is the source of our American Canon through the non-juring Scotch office) was a free rendering and expansion of the Latin Canon, and agrees with it paragraph by paragraph, although not in precisely the same order, but the prayer *Supra quæ,* in which the Mass is placed on a level with the offerings made before Christ's coming, was omitted altogether, and in its place there was substituted, "entirely desiring thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the death of thy Son Jesus Christ and through faith in his blood, we and all thy whole Church may obtain remission of our sins and all other benefits of his passion." The pleading of Christ's passion is surely more satisfactory ground for asking God to accept our sacrifice, than the mention of the offerings of the patriarchs. The clause *Supplices te rogamus* was retained and translated, but the difficulty presented by the ambiguity of *hæc* and of *angeli tui* was removed by interpreting *hæc,* in accordance with the gloss of Saint Thomas,[5] as meaning "our prayers and supplications," and by changing "thy holy angel" into "thy holy angels," thus making the reference to be unmistakably to the created angels and not to the Angel of the Convenant our Lord himself. The clause *Per quem* was entirely dropped, the revisers apparently understanding that it could have no possible reference to the Eucharistic offering. Thus were eliminated by the revisers of 1549 all these verbal incongruities, so that there is not one word in our American Prayer of Consecration which is remotely inconsistent with the doctrine of the Real Presence, even as that doctrine is defined by the Council of Trent.

III. Of the American Rite as compared with the English and Scotch Rites.

The excellency of our American office is still further appreciated when we compare it with the other vernacular rites of the Anglican Communion. We have said that it contains every corresponding verbal and ceremonial feature of the ancient Roman Liturgy for the presentation of the oblations, both before and after consecration. This cannot be said of the other liturgies of our Communion, every one of which is lacking in some one sacrificial feature. The English office is the most unsatisfactory of all. It has indeed a verbal oblation of the unconsecrated gifts, but its Canon, while containing everything absolutely necessary to sacramental validity, stops abruptly with the consecration of the chalice, without so much as a word of formal presentation of the holy gifts. The present Scotch office is deficient in that it has no verbal oblation at the Offertory. And while it has an oblation, like our own, after the consecration, the doctrinal force of this oblation is considerably neutralized by the fact, that the very words with which, by the English and by our own book, the unconsecrated bread and wine are presented (to wit, the words, 'to accept our oblations'), are in this Scotch office unfortunately placed after the Canon and made to refer to the consecrated gifts. When we examine the office of the Mass in the Prayer Book of 1549, we find, that while it has corrected all those "admittedly difficult"[6] statements of the Latin Canon, which seemed inconsistent with the doctrine of the Real Presence, it is not as full and explicit in setting forth the sacrificial character of the Eucharist as it might be. There is in this office no verbal oblation whatever of the bread and wine at the Offertory. After the consecration 'a memorial is made,' but it is not expressly said, that this memorial is made by offering up the holy gifts then present upon the altar. This latter defect was observed and remarked on even before the Book of 1549 was published. In the debate on the Sacrament in the Parliament of 1548, the Bishop of Chichester desired "to have certain words added after the consecration, which were, 'That these sacrifices and oblations.'" The Bishop of Westminster deprecated the prohibition of the elevation as being aimed at the adoration of the Sacrament, and he desired those present to understand that "there was in the book 'oblation,' which is left out now."[7] Cranmer had probably omitted this word after the book left the Bishops.

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[5] *Summa,* iii., 83, 4, ad Nonum.

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[6] Gasquet and Bishop, *Edward VI and the Bk. of Com. Prayer,* p 210, note.

Now none of these defects of the present English Office, or of the Scotch Office, or of the Office of 1549, are to be found in our American rite. In the first place, the Canon speaks of the Eucharist not only as "a perpetual memory of that his precious death," as in the Canon of 1549 and the present English Prayer Book, but as "a perpetual memory of that his precious death *and sacrifice.*" No rubric forbidding the elevation of the Sacrament blots the pages of our Prayer of Consecration. After the consecration, 'we make the memorial before the divine majesty, "with these thy holy gifts *which we now offer unto thee,*" which latter words are not found in the Canon of 1549. And that there may be no doubt of what is intended by these words, this portion of the Prayer of Consecration is headed *The Oblation,* the very term, it will be observed, which by the Thirty-nine Articles and by the first part of the Canon is applied to the sacrifice of the cross. The Black Rubric in the harmless form in which it appears in the English Prayer Book (couched as it is in the very terms of

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[7] Ibid. App. v., 404, 405.

Saint Thomas Aquinas)[8] has been swept away from our Office. The rubrics at the end of the English Communion Office which seem to discourage the presence of persons not intending to communicate, and certainly hinder the celebration of frequent Masses, by their stringent requirement of communicants other than the Priest, have all been expunged and not a trace of them left.* Twice has the American Church reconsidered the expediency of replacing these or similar rubrics in the Prayer Book, and twice has she endorsed the action of the Convention of 1789 which omitted them by refusing in 1886 and 1889 to restore like prohibitions to the Prayer Book again. In 1889 it was proposed to insert after the prayer for Christ's Church a rubric legalizing a corrupt practice and suggesting the departure of those who were not intending to receive sacramentally, and which read, "Here the Priest shall pause for a space in order that such as are so minded may withdraw." But the Church would have none of it, and the extraordinary proposition was consigned to oblivion.

Finally the American rite has, what is found in no other vernacular liturgy of the Anglican Communion, two wholly distinct verbal oblations, the one of the bread and wine and the other of the holy gifts of Christ's Body and Blood. The first accentuates the second, and renders it impossible for anyone to say that our office knows only of an offering of bread and wine. The discretion and nice judgment exercised by the revisers of 1789 is most noteworthy. While freely borrowing from Bishop Seabury's edition of the non-juring Scotch rite, they were not led away by a blind admiration of it, but were fully alive to its grave defect in the absence of any prayer of oblation of the unconsecrated gifts. And therefore while they adopted its oblatory prayer after the consecration and thus supplied the notable deficiency of the English rite, they did not follow it in the removal of the verbal oblation at the Offertory (as likewise they did not follow it in the wording of the Invocation), but retained the prayer for 'the acceptance of our alms and oblations' in the place in which it stands in the English office. By so doing, they secured for the American Church a rite which is unequalled for liturgical completeness by any other Eucharistic office in use in the Anglican Communion. A rite, moreover, which contains every feature regarded as important whether by the Latins or by the Greeks; and one, also, from which has been eliminated every word seemingly condemnatory of, or inconsistent with, any definition touching the Blessed Sacrament which either Rome or Constantinople has set forth. Surely in all this we must see the providential hand of God removing the barriers which separate those who hold the Catholic faith, and fitting the American Church for the part she is to take in the work of restoring again the visible unity of the Holy Church throughout all the world.

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[8] For an examination of the statements of the Black Rubric, I may be permitted to refer to my pamphlet, *The Doctrine of the Church of England on the Real Presence examined by the writings of St. Thomas Aquinas,* The Young Churchman Co., 1901.

* The English Prayer Book permits, evidently as a concession, the use of leavened bread: "It shall *suffice* that the bread be such as is usual to be eaten." It is noteworthy, that the rubric containing this permission was withdrawn, along with the rubrics mentioned above by the revisers of 1789, so that it never has had a place in the American Prayer Book. So far, therefore, from there being any law in the American Church requiring the use of leavened bread, there is no statutory provision for even its permissive use.

IV. Of the Priest's use of private prayers in the Mass.

Whatever prayers, therefore, are printed hereafter to be used by the Priest, are not suggested because of a supposed lack in our Mass of any necessary liturgical features; but they are provided simply as edifying forms for the Priest's own private devotion. There can be no doubt of the Priest's privilege to use his own private prayers during the course of the service, so long as they do not interfere with the public order prescribed by the Church. It is a privilege which has historical precedent, and which has come down to us by a long tradition. The ancient Roman liturgy, like our own, did not contain any set forms for such prayers, but that they were said is evident from the early Roman Orders and ritual writers. By the ninth century, the private prayers, almost all of them derived from Gallican sources, began to be inserted into the public office books, although admittedly no integral part of the original Roman liturgy. The liberty of the Priest in this matter was gradually restricted until at length when the reformed Roman missal was set forth, Pius V. forbade any other prayers to be used than those expressly prescribed. But, as Romsée observes, no such strict obligation had existed before.[9] When the Prayer Book was set forth in 1549, all the private prayers were omitted, and the office restored to the general appearance, with a few exceptions, of the Roman liturgy as we find it in the Sacramentary of Saint Gregory. The Priest, instead of being restricted to any one fixed set of prayers, was now left to his ancient liberty of choosing such prayers as might best suit his devotion. This liberty was used and has continued to be used ever since with edification by men of very different theological temperaments. We can all remember, even before the revival of late years had visibly affected the mode of conducting the public services, the Priest engaging in silent prayer before beginning the Communion service and while the choir was singing the hymn; again before and after the sermon; the pause after each word of the clause, "in trouble, sorrow, need, sickness, or any other adversity," during which he interjected his own private supplication; the silent prayer again after the prayers for the Church militant; and the private devotions before his Communion, and then after he had received the Sacrament; and finally the silent thanksgiving after he had pronounced the blessing. In acts of devotion of this sort, the Priest is undoubtedly free to use his own extemporaneous prayers, but very many will certainly prefer at such a time to use those prayers which have been sanctified by ages of use in the Church of God. Of the many versions of the old missal prayers, we are at liberty to choose any one, for no one version can have any possible claim upon us to be used exclusively. The version contained in this book has been chosen, not because it has any authority over the others, but simply because it is the one which has had the widest acceptance in the West, being at present the only one, if we except the very limited use of the Mozarabic, Ambrosian, and a few monastic rites, which has survived in actual use. The earliest examples of these prayers, as far as known, have been indicated in the foot-notes. In the work of translation, the exact sense of the Latin has been given, and all free paraphrasing has been avoided, which, while it might have had the advantage of giving a more rhythmic rendering, might also have misrepresented the meaning of the original.

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[9] *Sensus Litteralis, etc.,* cap ii., xxxix., vi.

V. Of the Place of Anthems and Hymns.

Turning now from the purely sacrificial aspect of our American rite, and comparing it in other respects with the Latin Uses, it presents a striking contrast to any one of them in the paucity of its musical features. Besides the prayers, scriptural lections, and the unvarying features of the order of the Mass, the Latin missals made generous provision for the use of variable anthems and metrical hymns. At the beginning of the Mass was the Introit; after the Epistle followed the Gradual or Grail, and this might be prolonged by another anthem called a Tract, or by a hymn called the Sequence; after the Creed followed the Offertory anthem; and finally, during the administration of the Sacrament was sung a short verse called the Communion. Some of these traditional places for singing are explicitly recognized in our American Office. A rubric allows the use of an anthem while the alms and oblations are being presented; after the Canon stands the permission, "Here may be sung a hymn;" and the general rubric, "Hymns set forth and allowed by the authority of this Church, and anthems in the words of Holy Scripture or of the Book of Common Prayer may be sung before and after any Office in this Book," makes lawful the use of something corresponding in place to the old Introit, and permits our singing a musical composition after the Blessing, a feature necessitated by our present rite although quite unknown to the old Uses.

But may we enrich our office still further by introducing anthems or hymns in places through the Mass which are not now specified as places for singing? Have we any right, for example, to insert an anthem or a hymn or both after the Epistle? It has been answered by some that we have no such right, and they have pointed out particularly that in the First Prayer Book there was the explicit rubric, '*Immediately* after the Epistle ended, the Priest, or one appointed to read the Gospel shall say, The Holy Gospel," etc. To this we answer, that while it is true that there was such a rubric in the Prayer Book of 1549, and that there can be little doubt that its intention was to forbid any singing at this place, it is no less true, that the word "immediately" was stricken out in 1552 and has never stood in the Prayer Book since, so that whatever prohibition it involved has been altogether removed. Moreover, ever since the first setting forth of the Book of Common Prayer there has been the continuous custom of introducing hymns and anthems into the service, although there never has been the slightest rubrical permission in the English Prayer Book for such additions. Express provision was made for this practice in the first Act of Uniformity: "It shall be lawful for all men, as well in churches, chapels, oratories, or other places to use openly any Psalms or Prayer taken out of the Bible at any due time, not letting or omitting thereby the service or any part thereof mentioned in the said book." And although, observes Archbishop Benson, "the proviso of the act of Edward the Sixth was not re-enacted, yet the liberty assigned by that provisio of singing 'openly at any due time, not letting or omitting the service or any part' of it, appears to have been acted upon as a principle ever since without break. . . . For such continuous practice it would be difficult to declare that there was no legal ground to be found." And further, after mentioning a number of places where it is customary in England to introduce hymns or anthems, he continues: "The singing in none of these places is permissible by the words of any statute or rubric, but no court or authority would consent to declare it illegal, because the prevalent use of it is by the principles of law a very safe assurance that it is not illegal." So firmly is this custom established in England, that the prosecution in the case of the Bishop of Lincoln did not venture to question its legality; a fact to which the Archbishop in his Judgment drew attention: "It was not contended in court that it is illegal to use a Hymn or Anthem in all places in the service where its use may not have been ordered."[10] Precisely the same principle was laid down by Bishop White when speaking of the use of anthems, for which the American Prayer Book then made no provision either as to place or words: "Anthems taken from Scripture, may be introduced by the minister into the service without the imputation of irregularity."[11] It is on this principle that the use of the anthem "Glory be to thee, O Lord," before the Gospel is recognized as perfectly legal in England, although these words were stricken out of the Prayer Book in 1552, and no rubric of the English Prayer Book has ever since authorized them. And the same principle is likewise ample justification for inserting anthems and hymns after the Epistle as well as elsewhere, and for saying "Praise be to thee O Christ," after the Gospel.

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[10] Read and Others *v.* the Bishop of Lincoln, 1890, pp. 53-55.

[11] *Commentaries suited to Occasions of Ordination,* p. 197.

VI. Of the Words of Anthems and Hymns.

Granting that we may freely introduce hymns or anthems into any service of the Prayer Book, so long as we do not set aside any part of that service, where shall we turn for such hymns and anthems? In the first place, as to hymns. Are we, here in America, confined to the use of the hymns provided in the Church Hymnal to the exclusion of all others? A consideration of the history of the legal enactments with regard to hymns will answer the question.

The tenth Article of the Constitution of the General Convention specifies the documents the use of which is obligatory throughout the American Church. And since 1811 none of these obligatory documents may be altered or added to without the action of two General Conventions, due notice in the meanwhile having been given to each diocese. The General Convention is thus constitutionally restrained from imposing any new. obligatory document by canon or otherwise, nor can it modify in any way those already established without the Church at large having had ample notice of such proposed change, and the opportunity of expressing its mind. The wisdom of these provisions is evident when we remember that all the documents mentioned in this Article of the Constitution are standards of doctrine to which each Bishop and Priest has assented, and for the denial of any doctrine of which he may be tried and deposed. It will be observed that this Article makes no mention of any Book of Hymns or Hymnal among the official books which "*shall* be in use" in the Church.

But it may be asked, since the Hymns are for use in public worship, is not the Hymnal practically part of the Prayer Book, the Church's manual of worship, and does it not therefore really come under the article of the Constitution as part of the Prayer Book? We have only to turn over the pages of the Journals of the General Convention to learn that the Hymnal was never regarded as in any sense forming part of the Prayer Book.

The Convention of 1789 which set forth the first edition of the American Prayer Book, also authorized "The Whole Book of Psalms in metre with Hymns suited to the Feasts and Fasts of the Church and other occasions of Public Worship." To this collection there were added, in 1808, thirty additional hymns. Although these psalms and hymns were adopted in precisely the same way as the offices of the Prayer Book were adopted, and were published with these offices under the same cover, yet from the very first there was a perfectly clear understanding that they were not an integral part of the Prayer Book and did not come under the provisions of the tenth Article of the Constitution. Bishop White is very express upon this point. The metre psalms and hymns, he tells us "are no part of the Prayer Book, but make a book by themselves;" that 'the Prayer Book may be bound up without either hymns or metre psalms,' and this "without offence against any existing regulation;" and that any one is free to make a selection from them and to bind it with the Prayer Book, nothing being wanted 'but a moderate measure of attention to a printer and to a binder.'[12]

This opinion of Bishop White is borne out by the wording of the ratification prefixed by the Convention of 1789 to the metre psalms and hymns. It speaks of

[12] *Memoirs of the Church,* 2d Ed. p. 202, 262.

them simply as "set forth and allowed to be sung in all congregations of the said Church, before and after Morning and Evening Prayer and also before and after sermons, *at the discretion of the Minister.*" Contrast this with the ratification of the Prayer Book by the same Convention: "This Convention having in their present session set forth a Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies, do hereby *establish* the said Book: And they declare it to be *the* Liturgy of this Church: and *require* that it be received as such by all the members of the same: And this Book *shall be in use* from," etc. This ratification leaves no doubt of the Church's definite intention to make the Prayer Book the one obligatory and exclusive book of public worship for all her people. On the other hand, the ratification of the hymns makes it no less clear, that the Church had *no* intention of giving them the obligatory character attached to the Prayer Book; they were merely set forth, and allowed at the discretion of the Minister, and that was all; and how freely that discretion might be exercised we are told by Bishop White.

Such was the status of the first hymnal. It was a book authorized indeed by the Church and bound up with the Prayer Book, but the fact that it was so authorized and included within the covers of the Prayer Book, was not regarded as placing it among the standard documents mentioned in the Constitution, nor was its use supposed to be obligatory, nor is there a hint anywhere that, like the Prayer Book, it was exclusive of all other books of its kind. And this has been precisely the status of every hymnal ever since.

In 1832, there was made an entire revision of the metre psalms and of the hymns by the action of one General Convention. Again in 1865, the House of Bishops, upon the request of the House of Deputies, set forth sixty-five hymns in addition to those already bound up with the Prayer Book. And in 1868, by a joint resolution, it was "declared lawful, until a revisal and enlargment of the collection of hymns now set forth for use in this Church shall have been made and duly authorized, that in any Diocese in addition to those already allowed, hymns from the volume entitled 'Hymns for Church and Home,' or from that entitled 'Hymns Ancient and Modern,' may be licensed for use by the Bishop of the same."[13] All of these proceedings in these three Conventions would have been clearly illegal, had the psalms and hymns been part of the Prayer Book, as since 1811 the Constitution required the action of two Conventions for any alteration in the documents mentioned in the tenth Article. But neither the Convention of 1832, nor of 1865, nor of 1868, supposed that the metrical psalms and hymns came within the terms of that Article. And therefore, from the fact that they did not treat them as being among those standard documents, it is evident that they could not consistently have regarded them as being of exclusive obligation, for it is only those documents specified in the tenth Article which import any obligation as to their use, and which are exclusive of all other corresponding formulas.

The first attempt to make the Hymnal seemingly obligatory to the exclusion of all other hymns was in the Convention of 1871, when after the adoption of a new

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[13] *Journal,* 1868, pp. 155, 161.

Hymnal there was passed a joint resolution that the "Hymnal be authorized for use, and that no other hymns shall be allowed in the public worship of the Church except such as are now ordinarily bound up with the Book of Common Prayer." This resolution was substantially re-adopted, after the revision of this Hymnal, by the Convention of 1874. It will be observed that this was simply a resolution, and regarded as a piece of attempted legislation it was utterly futile. In the same Convention of 1874, there was adopted the following Canon: "The Selection of the Psalms in metre, and Hymns which are set forth by authority, and Anthems in the words of Holy Scripture, are allowed to be sung in all Congregations of this Church before and after Morning and Evening Prayer, and also before and after Sermons at the discretion of the Minister," etc. It will be noticed how different is this Canon from the resolution passed by the same Convention. The Canon simply states that the Psalms in metre and the Hymns "set forth by authority" "are allowed to be sung" in six places, to wit, before and after Morning and Evening Prayer, and before and after Sermons. It does not say that the authority must be the authority of the General Convention, or of the House of Bishops. So far as the wording of the Canon goes, the authority referred to may be the license of the Bishop. Nor has the Canon one word of prohibition with regard to hymns and anthems used without any formal authorization.

The resolutions of 1871 and 1874 did not secure the exclusive use of the Hymnal. Those who contended for the traditional liberty in the matter of hymn singing continued to make use of that liberty, and denied utterly that the resolution possessed the force of law. This position received support in the Convention of 1877 from the report of the Committee appointed to consider the force of joint resolutions, in which it was declared as the judgment of the Committee, "That the joint resolutions heretofore passed by the General Convention have never been deemed to have, and ought not to be considered as having, the force of law, but as merely the expression of an opinion."[14] This report did not come up for consideration until the Convention of 1880, when the Committee on Amendments to the Constitution (to whom the report of 1877 had been referred), strongly dissenting from the doctrine of the report and desiring to commit the Convention to the opposite opinion, recommended the passage of a substitute resolution directing that a list of all the resolutions of the General Convention should be compiled, in order that it might be determined which ought to be inserted in the body of Canons, "as being a part of the disciplinary code of the Church."[15] This resolution was not adopted by the House of Deputies until it had been amended by the omission of the clause asserting that such resolutions were part of the Church's disciplinary code.[16] The Lower House thus pointedly refused to assert the obligatory character of joint resolutions, and so of course, of the resolution by which the Hymnal was set forth, and impliedly assented to the doctrine of the report of 1877 that such resolutions did not have the force of law.

In 1892, the present Hymnal was adopted by a joint resolution. This resolution simply declares that the

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[14] *Journal,* 1877, p. 143.

[15] *Journal,* 1880, p. 115.

[16] *Journal,* 1880, p. 181.

Hymnal "is set forth and authorized as the Hymnal of this Church," but it does not reproduce the prohibitory clause of the previous Hymnal, "that no other hymns be allowed in the public worship of the Church." The omission is significant. An inquiry having been raised by the Bishop of Maryland, the Right Reverend Dr. Paret, "as to the measure of obligation in the use of the Hymnal" from the fact that it was set forth and authorized as the Hymnal of this Church by the resolution of both Houses, the matter was referred to the Committee on Canons in the House of Bishops. This Committee in its report called attention to the resolutions presented in 1877, which declared that joint resolutions "have never been deemed to have, and are not to be considered as having, the force of law," and re-submitted this opinion "as expressing their judgment as to the validity and force of joint resolutions."[17] The House did not take up the consideration of the resolution thus presented. But soon afterward, an effort was made to secure by canon the exclusive use of the Hymnal. It being perfectly evident, that the Canon on Church Music as it then stood could not be made to serve this purpose, the Bishop of Kentucky moved to amend it, so that it would read, "The hymns contained in *the Hymnal authorized by the General Convention,* and anthems in the words of Holy Scripture, *and none others,* are allowed to be sung." This proposed amendment would have expressly narrowed the phrase "by authority" to mean the authority of General Convention, a restrictive sense it never had before; and by the explicit prohibition, "and none others," it would have effectually barred (if it were possible constitutionally for a canon to do so at all), the use of any other hymns than those specified, even though they were hymns set forth by the authority of the Bishop of the diocese. The House of Bishops, on the recommendation of its Committee, took no action on the motion. The Canon, however, was amended in this Convention by the omission of the words 'Selection of Psalms,' this compilation having been superseded, but no use whatever was made of the suggestions of the Bishop of Kentucky. The Canon as then amended read: "The Hymns which are set forth by authority, and Anthems in the words of Holy Scripture, are allowed to be sung," etc.; quite a different enactment from the form proposed in the House of Bishops. The Canon on Church Music remained without further alteration until the Convention of 1904, when it was entirely recast, so that it now reads: "It shall be the duty of every Minister to appoint for use in his Congregation hymns or anthems from these authorized by the rubric,"[18] etc. It will be observed how reticent the Canon has become. It does not undertake to specify what collection of hymns the Minister is to select from, but refers him for guidance to the rubric of the Prayer Book, which reads: "Hymns set forth and allowed by the authority of this Church, and Anthems in the words of Holy Scripture or of the Book of Common Prayer, may be sung before and after any office in this Book, and also before and after Sermons."

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[17] *Journal,* 1892, p. 94.

This rubric makes provision as to the hymns and anthems to be sung before and after an office, and before and after a sermon. It says not one word as to the character of the hymns and anthems which may be sung elsewhere in a service, as for example, after the third Collect in the choir offices, after the Epistle, after the Prayer of Consecration, and in other places. So that however restrictive we may regard this rubric to be, it is perfectly clear that by its own express terms, those restrictions apply only to the hymns and anthems sung before and after any office and before and after a sermon. As to what we may sing in all the other possible places there is no restriction whatever, and we are left perfectly free to use hymns and anthems chosen from anywhere.

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[18] Canon, 44.

But it has been assumed that the rubric lays down a general principle which applies to all hymns and anthems introduced anywhere into an office of the Prayer Book. If this be true, then certainly there never was a rubric more clumsily and inadequately worded than this one. Let us assume, however, that the rubric is to be understood as laying down a general law applicable to all hymns and anthems wherever sung. And first with regard to anthems. It permits anthems in the words of Holy Scripture. This certainly legalises the *Ave* and the *Benedictus qui venit,* among other anthems that might be mentioned. And as nine-tenths of the Introits, Grails, Tracts, Offertories, and Communion anthems of the Latin missals are simply passages of Scripture, this rubric opens to us all these liturgical treasures and allows their reintroduction into the Mass as in the days of old. Then the permission to sing anthems in the words of the Book of Common Prayer removes all question as to the legality of the use of the *Agnus Dei.* Furthermore, let it be observed, that the rubric has no word of prohibition for anthems which are not in the words of Holy Scripture nor in those of the Prayer Book. Such a prohibition was proposed in 1883, when the rubric read: "Anthems *only* in the words either of Holy Scripture or of the Book of Common Prayer," etc.; but this proposed form was not adopted. When the rubric was proposed anew in 1886, the word "only" was dropped. So that those anthems in the Latin missal which cannot come under the general classification of "anthems in the words of Holy Scripture or of the Book of Common Prayer," may nevertheless, be introduced into the services of the Prayer Book without violating any word of the rubric or going contrary to the Church's expressed mind.

But, it may be asked, does not the rubric deprive us of the liberty heretofore enjoyed in the use of hymns, and are we not now bound, by the authority of the Prayer Book itself, to the exclusive use of the hymns in the Hymnal? Nothing is more clear than that the rubric does nothing of the sort. It permits hymns to be sung which are set forth "by the authority of this Church." The action of the General Convention is undoubtedly an exercise of the authority of this Church, and therefore the use of the Hymnal set forth by the General Convention is allowed by this rubric. But the General Convention is not the only organ by which authority is exercised in the Church's name, and the rubric does not say "by the authority of the General Convention," but, "by the authority of this Church," a much broader statement. The Bishop within his diocese gives mission and jurisdiction in the name of the Church, and he who is so commissioned has unquestionably the authority of this Church to exercise his ministry within that diocese. So also, the Bishop may set forth prayers and offices, and such prayers and offices come to each clergyman within the diocese with the authority of this Church, because they are issued by one who has power to exercise authority in the Church's name. So surely, if the Bishop chooses to set forth hymns for his diocese, in addition to those in the Hymnal, such hymns have within that diocese the authority of this Church, as well as those in the Hymnal, although the latter may possess this authority in a higher degree. And therefore this rubric not only permits the use of the Hymnal set forth by the General Convention, but it also allows the use of any Hymnal or additional hymns which the Bishop may think fit to license for his diocese; for all such hymns come under the general designation of "Hymns set forth and allowed by the authority of this Church."

Granting this, there is the further question, does not the rubric by permitting the use of hymns "set forth and allowed by the authority of this Church," thereby forbid the use of hymns which have neither the authorization of the General Convention nor of the Bishop of the diocese? It certainly does not. There is no clause in the rubric prohibiting the use of hymns other than those specified. And the absence of such a prohibitive clause is no mere oversight; it was observed and remarked upon when the rubric was under consideration. And that it was intended that there should be no such prohibition, is perfectly clear from the history of the formulation of the rubric. As proposed in 1883, this rubric read: "Hymns may be sung before and after every Office in this Book, and also before and after Sermons; but *only* such Hymns shall be used in this Church as are or may be duly set forth and allowed by the authority of the same; and

Anthems *only* in the words either of Holy Scripture or of the Book of Common Prayer."[19] Here we have clear and explicit prohibition of all hymns other than those which have been formally authorized. This rubric, however, was not adopted in 1886, but in its place there was proposed to the dioceses our present rubric from which every prohibitory word had been omitted. When this rubric was under consideration in the House of Deputies of the Convention of 1886, attention was drawn to the absence of any prohibition of hymns or anthems not formally authorized, and it was proposed to amend the rubric by inserting, after the clause "by the authority of this Church," the words, "and none other." To this proposition the House refused to assent. It was then proposed to substitute the prohibitory rubric proposed in 1883, cited above. This also was defeated. Finally it was moved to add at the end, "and no other hymns or anthems shall be sung on such occasions."[20] But the Deputies were firm in their resolve to admit no restriction upon the traditional liberty in this matter, and refused to adopt the additional clause. In the face of these facts, it is impossible for us to see one word in this rubric forbidding us the free use of hymns not found in the Hymnal.

From this review of the legal history of hymns and anthems in the American Church, it is perfectly clear, that while there always has been an authorized Hymnal, and at times as many as three authorized Hymnals, there never has been any legislative enactment of the Church making the use of a particular Hymnal obligatory to the exclusion of all others. And indeed the General Convention could not impose upon us any such obligation, for the reason, that by our present constitutional provisions, if any formula of public worship is to be obligatory, it must be made so by being incorporated into the Book of Common Prayer, the only document of public worship known to our Constitution. Not only has the American Church never by any law restricted us in the use of hymns and anthems, but she has repeatedly refused to take any legislative action in that direction, as has been shown from the history of the Canon on Church Music and of the rubric in the Prayer Book. The traditional liberty, therefore, enjoyed in England, ever since the first setting forth of the Prayer Book, is still ours here in this country. The Parish Priest is left perfectly free, so far as the general law of the Church is concerned, to introduce into any of the Prayer Book offices any hymns which commend themselves to his judgment, always provided that the Bishop does not interpose his episcopal authority in the matter. And in the exercise of this discretion, he may legitimately restore to their proper places in our Mass all the old hymns of the missal, as well as its anthems.

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[19] See *The Book Annexed,* as set forth by the Convention of 1883.

[20] See *The Churchman,* Nov. 6th, 1886, p. 594, and *The Living Church,* Oct. 26th, 1886, p. 171.

VII. Of Prayers and Offices additional to those in the Prayer Book.

By the introduction of the musical parts of the Latin missal much has already been done to restore our rite to the appearance of the ancient office. But there still remain the paucity of holy days in our calendar, and the lack of appropriate prayers and proper offices for the many occasions of penitence or of thanksgiving which occur. Can anything be done lawfully to remedy this liturgical poverty? Very much may be done, and done within the express provisions of the Prayer Book itself. The revision of 1892 has been criticised for the smallness of its results, and yet it added to the Prayer Book one rubric, and if it had done nothing more, that one addition is sufficient to distinguish this revision beyond all others for the greatness of the results it has made possible. This rubric reads as follows: "For Days of Fasting and Thanksgiving, appointed by the Civil or by the Ecclesiastical Authority, and for other special occasions for which no Service or Prayer hath been provided in this Book, the Bishop may set forth such Form or Forms as he shall think fit, in which case none other shall be used." This rubric renders possible our availing ourselves of all the liturgical treasures of the Church Catholic. Observe carefully its provisions: (1) It permits the observance of holy days besides those prescribed by the Prayer Book, if they are appointed by the civil or ecclesiastical authority. This clearly gives a Bishop authority to license all the holy days of the old calendars; (2) It permits the observance of other special days although not so appointed. Requiem services, parochial holy days, and the festivals of confraternities and of Religious Communities would be among such "other special occasions" not appointed by the ecclesiastical authority; (3) It recognizes the right of the Bishop to authorize special prayers and offices, provided such forms do not set aside any service or prayer already in the Prayer Book; (4) In drawing up such forms, it does not restrict the Bishop to the uses of materials taken from the Prayer Book, but leaves him free to prepare such forms as he shall think fit. So that if he chooses to do so, he may restore in his diocese all the offices of the breviary, missal, pontifical, and ritual which have no corresponding offices in the Prayer Book; (5) And finally, it implies very clearly, that if the Bishop does not provide forms for such special occasions, the Parish Priest is left free to choose appropriate forms, for it says, it is only in case of the Bishop setting forth a special order that none other shall be used. In distinct contradiction to the permissions of this rubric were the restrictions of Canon 24 of Title 1.[21] This Canon required the use of the Book of Common Prayer not only at the usual times, but also "before all sermons and lectures, and on all other occasions of public worship," and forbade the use of 'any other prayers than those prescribed by the said Book.' Whatever force this Canon possessed was evacuated by the adoption in 1892 of the rubric just cited, so that nothing remained for the General Convention to do but to remove the Canon from our code, which accordingly was done in 1904. The exercise of the liberty which the rubric grants to the Bishop is nothing more than the *jus liturgicum* which resides in him by virtue of his office. And if in the use of that authority, the Bishop should set forth translations of the Latin offices additional to those in the Prayer Book, he would be only formally restoring offices the use of which the Church has never at any time made illegal. It is certainly worthy of note, that Sir Archibald Stephens (one of the most eminent of the lawyers who took part in the great ritual suits in England) was of the opinion that for those functions for which the Prayer

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[21] *Digest*, 1901.

Book provides no liturgical order the old form used before 1549 still continues in force. Speaking particularly of the Consecration of Churches for which the English Prayer Book has no prescribed order, his words are: "The ancient form of consecrating a church as used before the reformation still continues in force; thus by stat. 21, Hen. viii, c. 13, for limiting the number of chaplains, one reason assigned why an archbishop may retain eight chaplains and a bishop six is because an archbishop or bishop 'must occupy' that number in the consecration of churches [*i. e.* by the old Latin rites]. But the archbishop or bishop is left to his own discretion to alter the form so as to bring it into accordance with the present law and doctrine of the Church."[22] Our American Prayer Book provides an order for the Consecration of Churches, but for those occasions for which no form is provided, (as for example, the laying of a corner-stone, the veiling of nuns), the principle laid down by Sir Archibald Stephens would certainly apply. And the Bishop in reviving such forms would also be acting within the clear provisions of the rubric of the American Prayer Book itself.

VIII. Of the Continuance of the Ancient Ceremonial.

We now pass to the consideration of the ceremonies to be used in rendering the Prayer Book order for the celebration of the Holy Mysteries. In the first place, we have the rubrics of the office itself, and they are of paramount authority. It is manifest, however, that they do not by themselves provide sufficient guidance, and that further directions must be obtained by reference to the ancient ceremonial customs of the Church. It is perfectly clear from the scanty and general character of the rubrics of 1549, that a knowledge of the traditional mode of celebrating was pre-supposed on the part of the Priest, for otherwise their few directions would have been unintelligible. No change was made by that book in the accustomed vestments and *instrumenta* used at the altar, and a rubric expressly permitted the continuance by the clergy of the old ceremonial gestures: "As touching, kneeling, crossing, holding up of hands, knocking upon the breast, and other gestures; they may be used or left, as every man's devotion serveth without blame." While in one instance it referred the Priest to the text of the Latin missal even for the words he was to use. Thus the Preface of Trinity Sunday reads: "That which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost without any difference or inequality, *whom the angels," etc.* The continuation of the Preface thus indicated is nowhere to be found in the book of 1549, the only ending provided being "Therefore with angels," etc., but it is to be found in the Latin missals. So that the Priest was constrained by the direction of the Prayer Book itself to turn to his old Latin Mass Book, and from thence to translate the words which were necessary to complete the Preface appointed for one of the chief feasts, and which would read: "Whom the Angels praise, the Archangels also, together with the Cherubin and the Seraphin; all of whom cease not day nor night with one voice to cry, saying, Holy, holy, holy," etc.

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[22] *The Book of Common Prayer, etc., with Notes, Legal and Historical,* i., p. 337.

That those of the clergy who still held the old Faith would thankfully and gladly continue to celebrate as had been their wont—wearing the accustomed vestures after the old manner, and observing all the old ceremonies—we might naturally expect. And that, as a matter of fact, they did so, we have abundant contemporaneous evidence. The case of Bishop Bonner, the Zurich letters, such chronicles of the time as that of the Grey Friars, and the many efforts made by the Bishops of the new learning to suppress the ancient ceremonial, prove conclusively that the Priests who still remained faithful availed themselves of the permission so explicitly given by the Prayer Book itself. Bucer tells us expressly that the Communion Office of 1549 as rendered by the priests was 'a studied representation of the never-to-be-sufficiently execrated Mass.'[23] And in a letter to Hooper in 1550 he writes, "In many places the Lord's Supper so takes the place of the Mass that the people do not know in what respect it differs from it." Even in Ireland, the Office of 1549 was rendered in the same fashion. The notorious John Bale relates that at Waterford, "the Communion or Supper of the Lord was there altogether used like a popish Mass with the old apish toys of antichrist in bowings and beckings, kneelings and knockings."[24]

The proceedings and articles of visitation of those anxious to do away with the ancient ceremonial, and to degrade the celebration of the Holy Mysteries to the level of the Genevan ordinance, have been brought forward as if they proved that such ceremonial was then contrary to the law of the Church. But the only thing they really prove, apart from their being most valuable evidence as to the continuance of that ceremonial, is the heretical pravity of their authors. It must be remembered that many of the high-handed proceedings of these Bishops were directly in the teeth of what was part even of the civil law, to say nothing of the law of the Church. Ridley was pulling down altars, which were expressly required by the first Prayer Book then in force; forbidding Priests to say *Agnus,* although the rubric directed that "Where there are no clerks, then the Priest shall say all things appointed here for them to sing;"[25] putting out candles, although they were required by the Injunctions of 1547;[26] and receiving the Sacrament in his hand, when the Prayer Book directed it to be received in the mouth.[27] Proceedings of this kind, encouraged no doubt by the statesmen of the day, there were in abundance, but no one act of the Church of England in her corporate capacity can be produced in which the ceremonies of the Mass are set aside, and a new mode of procedure in the celebration of the Holy Mysteries directed. And therefore we take it, that the ceremonial in use prior to 1549 is to be continued in rendering the offices of the English Book of Common Prayer, except in so far as it is precluded by the order of the present book.

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[23] *Scripta Anglicana*, p. 472.

[24] Gorham, *Gleanings*, 201. *The Vocacyon of Johan Bale*, etc., fol. 17. For both of these references I am indebted to Cuthbert F. Atchley in his *Some Remarks on the Edwardian Prayer Book*, p. 263. *Vide* also Foxe, *Acts and Monuments*, vol. v., and Dixon, *History of the Church of England* for further evidence.

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[25] This rubric seems to have been overlooked by Archbishop Benson when trying to save the "probity" of Ridley in his judgment in the case of Read *v.* the Bishop of Lincoln.

[26] Cardwell reprints *(Documentary Annals,* i., p. 63) a draft of articles "drawn up after the Act of Uniformity had passed (Jan. 21, 1549)," in which the clergy are directed to omit in the reading of the Injunctions of 1547 all mention "of candles upon the altar." This draft, however, says Archbishop Benson in his judgment just referred to, "has no authorization....the lights were legal, and this draft could not make them otherwise."

[27] *Chronicle of the Grey Friars of London,* Camden Soc., p. 66.

The American Church is historically and spiritually the same religious body which in colonial days was known as the Church of England, and she is so regarded both by the present Church of England and also by the laws of our land. In the General Convention of 1814 it was formally declared that the Church in the United States "is the same body heretofore known in these States by the name of the Church of England; the change of name, although not of religious principle in doctrine or in worship or in discipline, being induced by a characteristic of the Church of England supposing the independence of the Christian Churches under the different sovereignties to which respectively their allegiance in civil concerns belongs. But that, when the severance alluded to took place and ever since, this Church conceived of herself as professing and acting on the principles of the Church of England, is evident from the organizations of our Conventions and from their subsequent proceedings, as recorded in the Journals."[28] The organic identity of the American Church with the Church of England in colonial days being established, it follows, that what was the law of the Church prior to the war of the revolution continued to be the law of the Church after the revolution, except only in those particulars where the Crown of England had imposed its laws upon the Church in matters ecclesiastical and spiritual, for "when in the course of divine providence these American States became independent with respect to civil government their ecclesiastical independence [*i. e.* of the English government] was necessarily included;" * and except also, where the Church has by subsequent legislation formally set aside certain enactments of the old ecclesiastical law of England, or practically abrogated them by other provisions. Confining our attention to the laws governing public worship, it is manifest that while the American Church has made alterations in the Prayer Book as used in colonial days, and has rescinded a number of its restrictive and prohibitory rubrics which still form part of the ritual law in England, she has not made any change in the traditional principles governing the ceremonial and ornaments of divine worship. Indeed, she has expressly declared, that she 'is far from intending to depart from the Church of England in any essential point of worship.' To the traditions of our spiritual mother, the Church of England, therefore, we must turn if we would learn the rules which ought to guide us in rendering the offices of our American Prayer Book.

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[28] "It has been urged that this declaration cannot constitute a law. It is not relied upon as the enactment of a law. It is referred to as the highest evidence of what the body in which legislative power exists thought was the law. It was the renewal, by the whole Church, through her full representative organ of the solemn avowal, oft before announced, that we are one with the Church of England; one in faith, one in orders, one in worship, and one in discipline, with no severance but what has sprung from substituted political relations. In this great truth, this living principle, we have the source of stability, the mother of quietness, the sure light to our feet in the search for truth." (Hoffman, *The Ritual Law of the Church* 1872,, p. 46. *Cf.* the Introduction to his *Law of the Church,* 1859.)

In 1874 an effort was made in the General Convention to prohibit definitely the elevation of the Sacrament, (a prohibition which stood in the Prayer Book of 1549, but which the Church of England afterward expunged), and also the gesture of genuflection which was so explicitly permitted by the Prayer Book of 1549 under the name of "kneeling."[29] A majority of the members of the Convention were under the impression that there were priests and laymen of the Church who adored the outward species of bread and wine under the supposition that what they saw was Christ, and that there was a real danger of this and kindred errors proceeding further if some action was not taken to prohibit the ceremonial gestures by which this monstrous worship was supposed to be expressed. Accordingly after much debate, a Canon was adopted which forbade "the elevation of the elements in the Holy Communion in such manner as to expose them to the view of the people *as objects towards which adoration is to be made.*" "Bowings, prostrations, or genuflections" were prohibited without any such qualification being expressed. If indeed there were persons who made use of the gestures mentioned as acts of worship offered to the outwards signs in the Sacrament, then the enactment of the Canon had ample justification. It was denied, however, that such false doctrine was held by any one, or that there was need of the prohibitions of the Canon to guard against the danger of anyone embracing so absurd an error. The Bishop of Albany in his Address to his diocese did not hesitate to arraign the whole action of the General Convention in the matter as entirely unnecessary and futile. His words were: "The regulation of ritual . . . was, I should hope at least, hastily bundled into a crude Canon . . . whose *telum imbelli* is aimed at an error, which no theologian, even in the Roman Church, allows that he holds; which breaks the spirit if not the letter of the law by attempting to rule rubrical matters by canon and doctrinal questions by the vote of a single session of the General Convention, and by depriving a Priest of the right of trial by his peers; and which, I believe, no Bishop will ever attempt to act under, or ever succeed in enforcing."[30] The prophecy of Bishop Doane was fulfilled to the letter. The unconstitutional character of the Canon came to be generally recognized, the acts of genuflection and elevation were not abated, and no legal proceedings were ever attempted by those who would fain have enforced the provisions of the Canon. After remaining a dead letter for thirty years, it was repealed by the General Convention of 1904. Thus was removed the only prohibitions touching the celebration of the Mass which have ever stood in the statute books of the American Church, and which curtailed the liberty we had inherited from the Church of England in matters of ceremonial.

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* "Without affecting the unity of our own with the English Church, we are at liberty to discard everything which has only the authority of Parliament or of the King." (Hoffman, *The Ritual Law of the Church*, 1872, p. 4.)

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[29] So, also in Bishop Pilkington's works, we have the same use of the word: "How many toys, crossings, blessings, blowings, knockings, *kneelings,* bowings, have we to consecrate our own devices withal." *(Confutation of an Addition,* Parker Soc. p. 498.)

IX. Of the Influence of the various ceremonial Uses in the compilation of the Prayer Book.

In proceeding, in the next place, to the consideration of what was the ceremonial practice of the Church of England before the Prayer Book was set forth, it will be well to remember that at the period of the reformation there was practically liturgical uniformity (which is compatible with diversity in minor ritual details) throughout all that part of Europe which was in communion with Rome. The Gallican liturgy had been set aside in the time of Pepin and Charlemagne, and the Roman liturgy, with some features borrowed from the suppressed Gallican liturgy,—notably the prayers between the *Offertorium* and the *Secreta*—was used almost everywhere.[31]

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[30] Bishop Doane, *Annual Address*, Diocesan Journal, 1875, p. 111.

The various diocesan rites of England known by the names of Sarum, York, Bangor, Hereford, and Lincoln, were not in any sense distinct liturgies, but simply "Uses" of this composite Roman liturgy. Their differences were chiefly seen in their variable parts, in the ceremonial details of High Mass, and in their colour-sequences; but in their liturgical framework, in their general underlying ritual principles, and in their Canon they were one with the Uses of the continent. And to the ordinary observer little or no difference would be apparent between a Mass as said in the sixteenth century in England and one as said on the continent, or as said at the present day in the parochial churches of the Roman obedience.

Of the various diocesan rites which had been prevalent, it is contended by a few, that at the period of the reformation the Sarum was the only one Use throughout England, all the others having been set aside; that the Prayer Book is founded on the Sarum books, which were the only ones in use by the authority of the Church; and therefore that Use can be our only legitimate guide in all matters of ceremonial.

There can be no question whatever that a very great part of the Prayer Book is a translation, more or less free, of liturgical features which were common to all the English Uses. But it will be observed, that by the

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[31] For a very interesting treatment of the origin of the Roman and Gallican liturgies, and of their relation to one another, the reader is referred to the Abbe L'Duchesne's *Origines du Culte Chrétien,* Paris, 1889.

Sarum theory it is contended, that of all these English rites, the Sarum books alone were the basis for the revision of 1549. Now it is evident that this statement is not proved by quoting the mere dictum of modern writers. If it is true that the Prayer Book is a revision of the Use of Sarum, we must expect to find not only features which were common to all the Uses, but very many of those peculiarities which distinguished Sarum from the other rites. Accordingly we have been told that such peculiarities abound on every page. If this be so, then certainly we ought to find them in the Communion office. But it is just here that their absence is most conspicuous. What one thing in the text or rubrics of the Communion Service of 1549 can be regarded as a Sarum peculiarity, the author is at a loss to know. It has been said that the Collect for purity is found only in the Sarum rite, and that it is Sarum only in the connexion in which it occurs. The accuracy of the first part of this statement may be tested by opening a Roman missal where the prayer is directed to be said daily in the *Preparatio ad Missam,* and is the Collect for the votive mass, *Ad postulandam gratiam Spiritus Sancti.* How its position can be regarded as a Sarum peculiarity is not easy to see, since by the Sarum missal it was directed to be said in the sacristy or before the Priest came to the altar, but by the rubric of 1549 it was to be said "afore the midst of the altar." Then it is said that the counting of the Sundays after Trinity rather than after Pentecost is Sarum. But this was no more a peculiarity of Sarum than it was of some of the French and German missals, or of the Dominican missal at the present day, in which the Sundays are reckoned in the same way. It is asserted that 'the calendar *(i. e.,* of the English Book) is Sarum and Sarum only.' It is hard to understand how a list of Saints' Days, first inserted in the Prayer Book in 1561, to which some names were added in 1604 and 1662, can be evidence that the Prayer Book of 1549 was derived from the Sarum books. If this is a legitimate mode of arguing, then what is to be said to the fact that in 1552 the revisers of the second book of Common Prayer, in the reign of Edward VI., did away with the old English custom of the people going up to the altar to offer their alms, and, to use the words of the learned Canon Simmons, "sanctioned the adoption of the earlier and distinctively Roman practice of going about the seats to receive them?" And moreover, what is to be said to the fact that in 1662, when the manual acts were restored to the Prayer of Consecration, the example of the modern Roman missal was followed, which directs the Priest to take the bread at the words "he took bread," and to take the chalice at the words "he took the cup," instead of the old English missals, all of which agree in directing the Priest to take the bread at *Qui pridie,* etc., and the cup at *Simili modo, etc.?* But the calendar is not Sarum only. The presence of the names of Saint Evurtius (or Enurchus) and the Venerable Bede from the York calendar is sufficient to disprove this assertion. So much for alleged Sarum peculiarities in the Communion office.

On the other hand, there are clear and unmistakable evidences that Uses other than those of England exercised no small influence on the revision of 1549. How this came to pass, whether directly or indirectly, is not known; the fact, however, is unquestionable. For example, the saying of the Lord's Prayer before the

Introit is not found in any of the English rites. It is directed, however, to be said in this very place by the ancient statutes of the Carthusians. After the Confession, "the Priest . . . with hands joined, inclining before the face of the altar, says the Lord's Prayer. Then he kisses the altar, and signs himself, and then going to the book he says, or listens to the Introit."[32] Compare this with the rubric of 1549: "The Priest standing humbly afore the midst of the altar, shall say the Lord's Prayer with the Collect." "Then shall he say a Psalm appointed for the Introit." In all the English missals, as in the Rouen missal, the anthem at the beginning of Mass is called the *Officium Missæ;* the name *Introitus* was confined to the rites on the continent. Yet the Prayer Book adopted the latter term.

The words of institution in the Prayer of Consecration agree neither with Scripture nor with the words of institution in the old Canon; they are, however, very like those in the Mozarabic liturgy.

The order of the preparation of the people for Communion is utterly unlike anything that was in use in England. Curiously enough, however, it corresponds very closely with the order prescribed in the *Agenda* of the diocese of Paderborn. The copy from which the quotation, here given in the foot-note, is made is an edition of 1602, but it undoubtedly represents the ancient traditional use of that diocese. This order, like our own, consists of an Exhortation, then a general

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[32] Martene, *De Ant. Eccl. Rit.*, t. i., p. 595. In a Liege missal the Lord's Prayer is directed to be said before the Introit in behalf of the dead: "Tunc accedens ad altare ipsum osculando et librum; deinde pro peccatis et negligentiis et fidelibus defunctis dicat, *Pater noster. Adjutorium nostrum in nomine Domini qui fecit celum et terram, Sit nomen Domini benedictum ex hoc nunc et usque in Sæculum.* Sequitur introitus missae *(Missale ad usum Ecclesiae Leodiensis,* 1504.)

Confession, followed by the Absolution. And like our own the Priest is directed to say the Confession kneeling with the people.[33]

The peculiar use of the word "Post-Communion" is noteworthy. In all the English missals it is the name given to the prayer said just before *Ite, missa est,* but in the Prayer Book of 1549 it is given to the anthem which is called *Communio*. This was not an oversight, for Innocent III. makes precisely the same use of the word,[34] and Durandus tells us that it was so used by many.[35] Finally the Blessing by the Priest at the end of the Mass was a feature found in none of the English missals. It was first introduced into some of the Uses of the continent, from whence it passed into England, and was at length placed in the Prayer Book when it was first set forth. So that while there are many features in the Communion service of 1549 which are clearly derived from sources not English, there is not so much as a single Sarum peculiarity discernible. The other offices of the Prayer Book will, upon examination, yield still more conclusive evidence that the revision of 1549 did not confine its attention to the Sarum books, or even to the Uses of England.

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[33] "In Missa, vel post Missam, retentis tamen paramentis et vestibus sacris; vel si non celebravit indutus superpelliceo ac stola, accensis cereis venerabili Sacramento in altari relicto, convertat se ad populum communicandum, illumque exhortetur modo subsequenti."

[Here follows a long exhortation in German.]

"Absoluta exhortatione, jubente sic Pastore genuflexo signabit se signo crucis,, et præcunte verbis Sacerdote dicat generalem confessionem. Moneat ergo Sacerdos, *Sag mir nach.*"

[The Confession is said in German.]

"Pastor subjungat.

"Misereatur vestri omnipotens Deus, et dimissis omnibus peccatis vestris, perducat vos cum omnibus suis Sanctis ad vitam æternam.

"Deinde conversus ad altare inclinet se profunde ante venerabile Sacramentum, cujus particulam in patena aut calice manu una ostendat omnibus," etc. *(Agenda Ecclesiæ Paderbornensis,* 1602, pp. 109-113.)

The same order of Communion is prescribed in the *Liber Officialis sive Agenda S. Ecclesiæ Treverensis,* 1574, pp. 106-110.

[34] *De Sacro Altaris Mysterio,* lib. vi., cap. 10.

[35] *Rationale,* lib. iv., cap. 56.

As to the other statement, that at the period of the reformation the Sarum was the one ritual Use throughout England, if it is true, then it would seem that we were bound, at least historically, to take that Use as our only legitimate guide in all matters of ceremonial. But it is true that Sarum had displaced all the other diocesan rituals? It is of no use whatever, in proof of the statement that it had done so, to adduce evidence going to show that the text of the Sarum books was used in dioceses other than Salisbury, unless it can also be shown that the adoption of these books necessarily implied the adoption of the Sarum ceremonies, which is the only question of practical interest to us, as we now are bound to the use of the text of the Book of Common Prayer. And this is precisely what cannot be shown. Indeed we know positively upon the testimony of no less an authority than the author of the *Defensorium Directorii ad usum Sarum,* that outside of the diocese of Salisbury little or no attention was paid to the ceremonies of Sarum even by those who used the Sarum books. He tells us that "in the Sarum ordinal there are two kinds of rubrics. Some are general rubrics, which are put in the books to teach us how the antiphons and responds are to be said, and how the memorials are to be dealt with, and such rubrics as every one in holy orders is bound to observe. Other rubrics are ceremonial, and they only bind the clerks of the Church of Sarum, and all those who have of their own free-will bound themselves to keep such ceremonies, and none others." Further on he proves this statement by citing the cases "of the venerable men and fathers, the canons of St. Paul's Church, London, who observe the whole divine office in singing and reading according to the use of the Church of Sarum. But caring nothing about the ceremonies and observances of the same, they keep the ancient observance used in the Church of St. Paul from the very beginning."[36] From this testimony of the *Defensorium,* "there can be no question," says Mr. St. John Hope, "that whatever may be said in favour of the Sarum offices having been adopted before the reformation throughout the province of Canterbury, the Sarum ceremonies, and of course the Sarum rule of colours, were confined to the diocese of Salisbury, the other dioceses using their own ceremonial rubrics and colour-sequences."[37]

Until, therefore, the advocates of the Sarum theory have discovered the legislative act of the church constituting the ceremonial of Sarum the one Use of England, or adduced more evidence than thus far they have been able to do, for the alleged predominance of the Sarum ceremonies, we must continue to doubt their assertion that at the period of the reformation, 'the Sarum was the only one Use throughout the whole of England,' and also continue to believe in the accuracy of the historical statement which the Prayer Book of 1549 itself makes, that "*Heretofore* there hath been great diversity, in saying, and singing in churches within this realm, some following Salisbury Use, some Hereford Use, some the Use of Bangor, some of York, and some of Lincoln; *now* from henceforth, all the whole realm, shall have but one Use." The Act authorizing the Prayer Book of 1549 bears even more explicit witness to the great and increasing diversity of ceremonial usage then prevalent and to the absence of anything like uniformity: "Where of long time there has been had in this realm of England and in Wales divers forms of common prayer, commonly called the service of the Church, that is to say the Use of Sarum, of York, of Bangor, and of Lincoln, and besides the same *now of late much more divers and sundry forms and fashions* have been used in the Cathedral and parish churches of England and Wales, as well concerning the Mattins or Morning Prayer, and the Evensong, as also concerning the Holy Communion commonly called the Mass."[38] From such unimpeachable witness it is clear that the variety of ceremonial observances which had prevailed in the use of the breviary and missal continued without interruption until 1549 and was on the increase. Then the Prayer Book was set forth, which no doubt was expected, at least by the more Catholic of the revisers, to blend and unify the various rites into one general Use. No one, therefore, of the ancient Uses can have any exclusive claim over the others to be our only legitimate guide in all matters of ceremonial. And in order to gain an adequate knowledge of the ancient liturgical customs of the Church all the various diocesan Uses of England must be taken into consideration, for all were on an equal footing, no one having ever been exclusively adopted by the Church.[39]

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[36] Printed in *The Tracts of Clement Maydstone,* H. B. Soc., 1894, pp. 6, 15.

[37] *On the English Liturgical Colours.* St. Paul's Eccl. Soc. vol. ii. It ought to be remembered that we here in the United States were subject, in colonial days, to the diocese of London; so that, if we are historically bound up to the observance of the ceremonies of any one of the English Uses, that one must be the Use of St. Paul's London. But it was just our mother Church of London, as Clement Maydstone tells us, "which cared nothing for the ceremonies and observances of Sarum."

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[38] Gee and Hardy, *Documents*, etc., p. 358.

[39] Very little attention has thus far been given to the prevalence of the monastic Uses in England. Most of the Religious Orders were foreign importations, and many of them held the cure of souls. Did these priests use their monastic missals in the churches in which they ministered? Were any of these missals according to the Roman use,

In proceeding with this study, careful attention must be given to what was the actual ceremonial practice and a too implicit confidence must not be placed in the mere letter of the rubrics, for in some instances these rubrics were notoriously untrustworthy. To take for example the Sarum books, Clement Maydestone writing in the beginning of the fifteenth century tells us in the *Defensorium* that both the text and rubrics of the modern Sarum books were most corrupt. He criticises them with such expressions as these: "this rubric is altogether false;" "this rubric contains a manifest falsehood;" "this one is to be rejected;" "see how this word *nisi* changes the whole sense of the ordinal, and brings in no end of blunders," so he goes on until at length he exclaims: "It is indeed marvellous, how great blindness has befallen the Church of Sarum, which was wont to be the bright and shining light of all England." "Such blind guides," says the learned Dr. Legg, "in the matter of ritual had the Sarum books become in the fifteenth century, and it is to this age or later that most of the printed copies of the Sarum missal belong. The rubrics of this book have been treated of late years in England with almost superstitious reverence, and regarded as of authority little inferior to that of the New Testament. Yet it now appears on Clement Maydestone's evidence, that these rubrics are exceedingly corrupt."[40] And even where the rubrics of the missal and of the ceremonial books

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although perhaps bearing the name of the Order which had adopted it as its own? Blunt says, "For about a hundred and fifty years before the Prayer Book era there was some displacement of the Sarum Use by Roman customs in monasteries, monastic churches (though not at Durham), and perhaps in parish churches served by monastic clergy." *(The Annotated Prayer Book,* ed. 1883, p. 3.) He gives no authority for his statement.

[40] *Notes on the History of the Liturgical Colours,* Trans. of the St. Paul's Eccl. Soc., vol. i., p. iii., p. 120.

are certainly reliable, they are often of a general and vague character, and like those in our Prayer Book clearly imply upon the part of the Priest a knowledge derived either from traditional practice, or from books which thus far have not been made public. It is very evident from the incidental notices by writers of the sixteenth century, that many ceremonies were lawfully observed by the Priest at the altar concerning which the missals are altogether silent. Thus for example it has been supposed that a Blessing by the Priest at the end of Mass was unknown in England until the Prayer Book prescribed it. This, however, was not the case. The custom (as has been intimated) had already passed into England from the continent where it originated, and although not prescribed by any one of the English missals, was not on that account regarded as an unlawful addition. For in the explanation of the ceremonies of the Mass prepared for the Convocation of 1543 it is referred to as a perfectly legitimate custom: "The Priest gives us at our departure sometimes the Benediction in the name of the whole Trinity."[41] Contemporaneous evidence, therefore, as to what was the ceremonial in actual use in England, will often be quite as valuable, and in some cases more valuable, than the rubrics of the liturgical books. It is because this principle has been overlooked, that such statements have been made, as, that in England the psalm *Judica me* was not said at the altar; that there were no genuflections in the creed or in the Canon; that the last Gospel was not said at the altar, and many like assertions—all of them quite contrary to what was the actual practice.

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[41] *Ceremonies to be used in the Church of England,* See Collier's Eccl. *History,* ed. 1852, vol. v., p. 117.

X. Of Ceremonial restoration.

There being no evidence whatever that the Sarum or any one ceremonial Use of England had displaced all the others previous to the setting forth of the Prayer Book, a Priest in rendering the offices of the Prayer Book may legitimately adopt the ceremonies of the Use which in his judgment seems to have the highest claim upon his observance. But while such a course is historically defensible, every one will agree that the revival of the diversity of usage prevalent before 1549 is most undesirable. We have already no lack of liturgical variety, diocesan and parochial, without our contributing anything further. It would seem, therefore, to be the wisest course, to retain those ceremonies which were required by the English Canon law, or were common to all the English Uses, and which have survived in actual practice throughout the West. And where the Prayer Book has adopted features from the Uses of the continent, to turn to those Uses, as far as possible, for the ceremonial mode of rendering these particular parts, rather than to adapt to them ceremonial of our own devising, which may be congruous, but which is quite as likely not to be.

In this work of ceremonial synthesis no student can afford to ignore the missal of Pius V., and the many commentaries thereon. As has been said already, there is no fundamental difference in any liturgical, ceremonial, or doctrinal point between it and the missals of England, except that the latter, never having been subjected to revision, contain all the medieval accretions which were wisely set aside by the former. And the revision of the missal under Pius V. did not originate a new and peculiarly Roman ceremonial, as some seem to think. It was an effort, and a successful effort, to bring unity out of diversity, to purge the text of the missals of much that was unworthy, to simplify the ritual by cutting away the local exuberances of medievalism, and to arrange and codify by explicit rubrics the ceremonial of the Mass, much of which up to that time had been left to unwritten custom.[42] So that while we miss in the Roman missal this or that feature found in one or the other of the English missals, we shall look in vain for one important ceremony which was not practised in England at the time the Prayer Book was set forth. Invaluable results have been obtained in recent years by antiquarian research into the liturgical customs of old England, and many long-forgotten ceremonies have been brought to light. These are held up to us by some, who bid us to see how altogether different were the rites and ceremonies of England from those of Rome, and how unique was England in all her ways. The answer is simple enough. These antiquated customs were never the peculiar property of the Church of England. When they were in vogue in England they were also being observed in other parts of the West where they originated. It must be remembered that the Church of England had no more an independent liturgical and ceremonial tradition than she had an independent tradition of faith. She ever recognized herself as being part of the great body of Western Christendom, and all its worship as well as its faith was hers. So that there is yet to be found a single ceremony observed in England prior to the setting forth of the Prayer Book which was not also observed somewhere beyond the Channel from whence England had received it.

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[42] But we have been told that the *Ritus* of this missal was drawn from the *Ordo Missae* of John Burckard and that he was a very disreputable man, being described by a contemporary as *vilissimus*. But what of that? More than one of the compilers of the Prayer Book have been characterized by epithets no less opprobrious, and the witness may be true; but we do not on that account consider their liturgical labours as beneath our notice, or think one whit less of the Book of Common Prayer which they produced. The learned Dr. Legg, however, does not think that Burckard was exclusively responsible for the *Ritus*. He says: "It has often been said, with more or less authority, that this *Ordo Missae* of Burckard is the source of the *Ritus Celebrandi* prefixed to the Pian edition of the Roman Mass book. Pierre Le Brun goes so far as to say that Burckard is copied almost word for word. There is some exaggeration here; for this statement can be easily disproved by any close examination of the two documents. But they are allied, and it would seem likely that the idea of the *Ritus Celebrandi* was borrowed directly from Burckard." *(Tracts on the Mass,* H. B. Soc., p. xxvi.)

In the course of time many customs and ceremonies were allowed to fall into oblivion or were formally abolished both in England and on the Continent, no doubt for the reason that they no longer ministered to edification. We shall, therefore, act wisely, if in the work of ceremonial restoration we accept the judgment of the West and make no attempt to put in practice again any ceremony (however much it may commend itself to our antiquarian tastes) which the wisdom of both England and Rome has permitted to fall into general desuetude out of consideration for 'the diversity of times and men's manners.'

The following, then, are the principles which have been adhered to throughout this work: (1) That the rubrics of the Prayer Book are binding in *foro conscientiæ;* (2) That our Communion Office is lacking in no necessary sacrificial feature; (3) That the Priest is at liberty to make acts of private devotion during the Mass; (4) That anthems and hymns may be freely introduced into the service, and that there is no restriction as to the words of such anthems and hymns; (5) That the ancient ornaments and ceremonial in use prior to 1549 are to be continued, except in so far as they have been set saide by the express provisions of our present Prayer Book; (6) That these ornaments and this ceremonial may be ascertained from the ancient body of English Canon law, from the books of the various diocesan Uses, and from contemporaneous documents bearing evidence to the actual practice of the Church of England, from which the American Church has derived her faith and orders; (7) That where features have been adopted by the Prayer Book from rites other than the English, the ceremonial of those rites is to be followed in these particulars; (8) That where a ceremony not prescribed by the Prayer Book, has also been allowed to fall into desuetude throughout the West, it is not to be revived; (9) That for ceremonial details the judgment of the liturgical and ceremonial writers who are recognized authorities is to be taken rather than individual surmisings.

XII. Of the Ornaments Rubric.

In mentioning the sources of information for the study of the Church's ceremonial, we make no reference to the so-called "Ornaments Rubric." It stands in the English Prayer Book, but was never given a place in our American book, and for its absence we need have no regrets. For, to say nothing of its seemingly erastian character in referring the clergy to the authority of parliament for guidance as to the ornaments to be used in divine worship, it is evidently a piece of restrictive legislation which we can very well spare. It must be remembered that the law governing the ornaments of the Church was to be found in the body of canon law and in the various liturgical books.

The ornaments thus prescribed had never, by any act of the Church of England, been set aside and made illegal, unless we regard the Prayer Book of 1552 (in which the Mass vestments were forbidden) as being an authoritative document of the Church, as some few have thought. But even in that case, it is certain that the prohibitions of that book were annulled in the reign of Mary, and all the ornaments restored to their old legal status. Accordingly, the Ornaments Rubric, which first appeared in the Act of Uniformity of 1559, did not undertake to enact the use of the ornaments as if before that they had been without authority. On the contrary, it explicitly recognized their already existing legal status in directing that they "shall be retained;" but—and here is the important enactment of the rubrics—it laid down the rule that the ornaments retained were to be, not all those in use in times past, but those that had been allowed "by the authority of Parliament in the second year of the reign of King Edward the Sixth." The rubric is clearly restrictive in its character, confining the number of ornaments to those permitted by the civil law in a certain year. In a word, it sets up a legal fence, the second year of Edward VI, beyond which the clergy of the Church of England may not lawfully pass.

It is not necessary that we should stop to consider whether the rubric refers to the year 1548 or 1549. Much has been said on both sides. If the reference is to the year 1548 then it would seem that all the ancient ornaments of the Church are allowed except those that had been forbidden by the Injunctions of 1547, which Injunctions, some few think, could claim parliamentary authority. In which case, reliquaries, shrines, and lights before images and pictures, are the only ornaments the use of which has been abrogated. But if the reference is to the first Act of Uniformity, in 1549, (and this seems to the writer the more probable interpretation),[43] and only those ornaments are directed to be retained which are required by the provisions of the first Prayer Book, the list of legal ornaments is considerably curtailed, and in addition to those just mentioned, the following are probably made illegal by the rubric, to wit, mitres, tabernacles, hanging pyxs, pectoral crosses, chalice veils, monstrances, processional crosses, the sepulchre, the paschal candle, palms, sacring bells, censers, and holy water stoups. Whichever interpretation is the true one, it is clear that the rubric is intended to be in some degree restrictive. How far its restrictions extend we may leave our English brethren to determine, as the rubric is fortunately no part of our ritual law here in the United States. The American Church never did a wiser thing than when in 1789 she removed this curious piece of legislation from the Prayer Book, and thus threw down the legal fence within which the clergy of the Church of England are still confined in their use of ornaments. We are, therefore, free to make use of all the ancient ornaments of the Church, unrestrained by any question as to which were allowed or disallowed by the authority of an English Parliament.

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[43] Let it be remembered that the second Act of Uniformity (1552) refers to the first Prayer Book expressly, as set forth "by the Act of Parliament made in *the second year* of the king's majesty's reign," although it would have been more regular to have said, "in the second and third year". With this fact in mind, is it not reasonable to suppose that the third Act of Uniformity (1559), in which the Ornaments Rubric first appeared, in referring to the action of Parliament with regard to ornaments "in the second year of the reign of King Edward the Sixth," is referring to precisely the same document, that is, the first Prayer Book, as the previous Act referred to as having been made "by the Act of Parliament in the second year of the king's majesty's reign"? See the Acts in Gee and Hardy's *Documents Illustrative of English Church History*, pp. 369, 458. And for a very full discussion of the interpretation of the Ornaments Rubric, see Gee's *The Elizabethan Prayer Book and Ornaments*, 1902. *Cf.* Micklewaite's *The Ornaments of the Rubric*, Alcuin Club Tracts, 2d ed., 1898.

In conclusion, it is only necessary to remark on the general arrangement of this work. The text and rubrics of the Communion Office have been printed in heavy faced type in order clearly to distinguish them. The wording of the English Office, where it differs in any important instance from the American rite, has been printed at the foot of the page. On all the more important points the authorities or reasons for the position taken have been given in the notes.

Notes on the Mass.

I. OF THE PREPARATION OF THE PRIEST BEFORE THE ALTAR.

A private preparation by the Priest at the foot of the altar was a feature of all the old Uses both in England and on the continent. It may generally be described as consisting of the psalm *Judica me* and the *Confiteor.* There was, however, some diversity of ceremonial usage with regard to the psalm; by some it was said in the sacristy, or on the way to the altar; by others it was said standing at the altar. This latter usage is directed by the Pontifical of St. Prudentius of Troyes, one of the earliest orders extant, in the Mass edited by Illyricus, and in the liturgical fragment called the Codex Chisius, which Card. Bona refers to the 10th or the beginning of the 11th century.[1] In England the Hereford missal directed it to be said *stans ante altare,* and Le Brun refers to two English missals in which "this psalm is directed to be said at the foot of the altar."[2] It is worthy of note in this connection, that the Collect for purity, which in the Sarum missal formed part of the Priest's preparation, and was directed to be said before going to the altar, was in the Prayer Book of 1549 directed to be said "afore the midst of the altar." This latter direction was probably given in conformity with what had become the accustomed practice, the

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[1] Martene, *De Ant. Eccl. Rit.,* t. i. pp. 528, 488, 548.

[2] *Explication, etc., de la Messe,* t. i. in loc.

Sarum rubric notwithstanding. So, likewise, it is probable that it had become customary to say the psalm *Judica* before the altar even in churches where the Sarum missal was used.

The psalm *Judica* is omitted in Requiems and during Passion-tide, because at such times the question, "Why art thou so heavy?" would seem to be out of place.[3]

After the psalm, the Priest before going up to the altar makes an acknowledgment of his sinfulness, and prays God for mercy. It may be objected that we have already a Confession in our office, and that another one in this place is a liturgical redundancy. But it will be observed, that the *Confiteor* here is said by the Priest by way of preparation for celebrating the holy Sacrifice, whereas the Confession after the Prayers for the Church militant is part of the preparation for receiving the Holy Communion, and is expressly directed to be said by "those who come to receive the Holy Communion."

The various versions of the *Confiteor* are all of the same general character, the difference between them being merely verbal. Very many of them after the words "I confess to God" make mention only of blessed Mary and all Saints. Thus for example the Sarum form is, "I confess to God, to blessed Mary, to all Saints, and to you, that I have sinned exceedingly in thought, word and deed by my fault. I beseech Holy Mary, all the Saints of God, and you, to pray for me."

II. OF THE "RIGHT SIDE OF THE TABLE."

The rubric of the English Prayer Book directs the Priest to stand "at the *north* side of the Table." In the

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[3] Gavantus, *Thesaurus, etc.,* t. i. p. ii. t. ii. 6, t.

General Conventions of 1832 and 1835 there was substituted for these words our present rubric, which bids the Priest to stand "at the right side of the Table." This "right side" of our American Prayer Book was intended to indicate the same relative position as the "north side" of the English Prayer Book; the change being made simply for the sake of those churches which were not orientated.[1] It will be in order then to ascertain what position is indicated by the "north side." In the Prayer Book of 1549, the Priest was directed to say the Lord's Prayer and Collect for Purity "standing humbly afore the midst of the altar." Whether this meant below the steps of the altar, or on the same level with the altar, is by no means clear. In 1552 the Tables were very generally brought down into the choir or body of the church and set lengthwise, with their ends east and west, and the rubric was accordingly changed to adapt it to the changed position of the Table, the Priest being directed to stand at the "north side of the Table," that is, the long side towards the north, so that the Priest's right side would be towards the congregation; and as there were no steps, he would necessarily be on the same level as the Table. Under the influence of the Caroline divines, the Tables were in very many places restored to their old position in the sanctuary, and set altar-wise with their ends north and south, the rubric remaining unchanged. The High-Church clergy, however, with their characteristic and compromising caution, did not dare to take up the same relative position to the Table which they had occupied when it stood down in the choir, or body of the church, but in order apparently to comply with the letter of the rubric, and so avoid the cavils of the Puritans, hit upon the expedient of standing at the north *end*. The very general adoption of this position afterward, gave to it a seemingly authoritative sanction. Curiously enough, it afterwards was adopted by the Low-Church party, the successors of the Puritans, and what was originally but a high-church shift, was strenuously insisted upon as the only true interpretation of the rubric![2]

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[1] Bp. White, *Memoirs*, and Bp. Benj. T. Onderdonk, *Annual Address* in 1835.

Another interpretation has been given. By the words, "north side," it is said, that the north part of the front of the altar is referred to, or that part which is generally spoken of as the Gospel side. It will be seen at once, from what has been already said, that this interpretation is without support from the history of the origin of the rubric. We may, however, quote the judgment of Archbishop Benson upon this point, not because it has the slightest legislative authority for us, but because it is valuable as the result of a long and patient historical inquiry into the whole question. Of this interpretation the Archbishop says, that it "can be regarded only as an accommodation of the letter of the rubric to the present position of the Table." "Arguments, nevertheless, which attempt to show in the words of the Responsive Plea of the Lord Bishop that 'the northern part of the front' is 'the north side of the Table as directed by the rubric' if that means that the rubric was intended to enjoin that particular position, are held by the court *to be inconsistent with the continuous history of the rubric.*"

Both of these interpretations ignore the fact that the rubric when framed in 1552 contemplated the Tables standing with their ends east and west, and so by the term "north side" manifestly meant the *long* side of the Table towards the north. Our altars have been universally returned to their old position, and now stand with their ends north and south, so that the "north" or "right side," at which the rubric directs the Priest to stand, is now the front, or the side towards the west. No particular part of this side, whether the Gospel corner, or the midst, or the Epistle corner, is specified as the place at which the Lord's Prayer and the Collect for Purity are to be said; but reference to the ancient ritual usages of the Church teaches us, that the Mass proper was always begun at the Epistle corner, called the *dextrum cornu.*[3] Such was the rule of Sarum and all the other English Uses, and such is the rule of the Roman missal. By standing, therefore, in front of the altar facing east, the Priest will be in the relative position to the altar intended by the rubric, and by occupying the Epistle corner of the front at the beginning of the Mass, he will also be following the ancient custom of the whole West.

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[2] See Scudamore, *Notitia Eucharistica*, 2d ed. p 188, and the Judgment of Archbishop Benson in Read and others *v.* Bp. of Lincoln.

III. Of Announcing the Epistle and Gospel.

The rubric directing the mode of announcing the Epistle makes provision for announcing the *beginning* of the Epistle and for nothing more. There is no precedent for inserting after the word "The Epistle" a notice of the Sunday or other day which is being kept; nor does the rubric direct the announcing of the concluding part of an Epistle when taken from another chapter, as is the case on Saint James' Day.

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[3] So called in the Sarum missal, but the Roman missal, which determines the right and left side from the arms of the crucifix, speaks of the Epistle side as the *sinistrum cornu.*

The rubric is very definite and there can be no doubt as to how the Epistle should be announced in accordance with its directions. The Epistle for Advent Sunday would be announced thus: "The Epistle is written in the *Thirteenth* Chapter of the *Romans,* beginning at the *eighth Verse.*" The Epistle for Saint Stephen's Day would be announced as, "The portion of Scripture appointed for the Epistle is written in the *Seventh* Chapter of *the Acts,* beginning at the *fifty-fifth Verse.*"

When the Epistle has been announced as "The portion of Scripture," etc., some say at the end, "Here endeth the portion of Scripture appointed for the Epistle." This is a clear violation of the rubric, which gives no such direction, but bids the one who reads to say in every case, "Here endeth the Epistle."

It is but seldom that the Gospel is announced as prescribed by its rubric. Some say: "The Holy Gospel is written in the —— Chapter of *the Holy Gospel (or Gospel) according to* —— beginning," etc.; others say: "The Holy Gospel is written in the —— Chapter of *that of* —— beginning," etc. These additional words are quite unnecessary. The blank after "Chapter of" ought simply to be filled in with the name of the Evangelist printed in the title to the appointed Gospel. Thus, for example, the Gospel for Advent Sunday would be announced in this way: "The Holy Gospel is written in the *twenty-first* Chapter of *Saint Matthew,* beginning at the *first Verse.*"

On the Sunday after Ascension Day, it is indicated, that part of the Gospel is taken from the *fifteenth* chapter of Saint John, and part from the *Sixteenth* chapter. The same remark applies here as was made in speaking of the Epistle. The rubric gives direction for announcing the beginning of the appointed Gospel and makes no provision for giving notice of its conclusion. And, therefore, this Gospel ought to be announced after the manner of the other Gospels, without the addition of any words to those provided for in the rubric.

IV. OF GENUFLECTING IN THE CREED.

We have been told that the custom of genuflecting in the Nicene Creed at the words, "And was incarnate," etc., is Roman, and was quite unknown in England. That it was practised under the Roman rite there is no doubt; but that fact would not have constituted an objection, in the minds of English churchmen of the fifteenth and sixteenth centuries, to its being observed by them also. Quite the contrary, it would have been regarded as a good reason for its introduction. Accordingly, Bishop Grandisson of Exeter, in the fourteenth century directs that those in choir "*ad altare se inclinent vel potius genuflectent more ecclesiæ Romanæ cum dicitur hec clausa est,* et incarnatus est de Spiritu Sancto ex Maria Virgine, et homo factus est. *Et statim stent dicendo,* Crucifixus etiam pro nobis, *quia Judei irrisorie tunc genuflexerunt.*"[1] At Syon Monastery all were required to kneel until the words, "And the third day," etc.[2] In some places they prostrated themselves to the ground; thus, for example, we have the following direction: "At the word, 'At thy birth thou didst take our form,' kiss the earth; and also at the *Te Deum* at this word, 'Thou didst not abhor the Virgin's womb;' and at the Mass Creed at this word, 'Of the Virgin Mary, and was made man.' "[3] The Hereford missal has this rubric: "*Et fiet genuflexio dum dicitur,* et incarnatus est de Spiritu Sancto ex Maria Virgine; et homo factus est. Crucifixus etiam pro nobis, *et tunc fiet levatio.*"[4] Genuflecting in the Creed at Mass, was therefore no unknown custom in England. Indeed, it must have been generally observed by the lay folk, for Bishop Latimer, in a sermon, preached as late as 1552, refers to the practice as one well known to his hearers: "We read a story (take it as you will, though it be not a true story): The devil came once into the Church whilst the Priest was saying Mass; and when he was at these words, et homo factus est, the devil looked about him, and seeing no man *kneel down, or bow his knees,* he struck one of them in the face, saying, 'What! will you not reverence him for the great benefit which he hath done unto you? I tell you, if he had taken upon him our nature, as he hath taken upon him yours, we would more reverence him than ye do?' This story is prettily devised; for we should reverence him; we should honour him, and shew ourselves thankful for his inestimable benefits he hath shewed upon us miserable sinners, in taking upon him our nature."[5]

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[1] Reynolds, *Ordinale Exon.* xix, p. 1, fol. 9 dorso.

[2] Aungier. *History and Antiquities of Syon Monastery.* 1840, p. 327.

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[3] *The Ancren Riwle;* a Treatise on the Rules and Duties of Monastic Life, written in the twelfth century for a Community of Nuns in Dorsetshire. Camden Soc. 1853. p. 21.

[4] Henderson, *Missale Herfordensis,* 1874. p. 117.

[5] Latimer, *Sermons and Remains.* Parker Soc. vol. ii. p. 109.

V. Of the Matter of the Eucharist.

The *Matter* of the Eucharist is wheaten bread and wine of the grape. Bread made from grain other than wheat, if not certainly invalid, is at least doubtful matter, and therefore can never be used under any circumstances.

The Church of England has never changed the ancient law of the West which requires the bread used at the altar to be unleavened, although since the sixteenth century she has *permitted* the use of leavened bread by a rubric: "It shall suffice that the bread be such as is usual to be eaten."[1] "This form of expression," says Mr. Scudamore, "implies that a kind of bread different from that in common use was either generally employed or had a higher sanction; for it only permits the use of common, as sufficient; does not prescribe it."[2] The unleavened wafers or hosts are made of fine wheaten flour and pure natural water, without the admixture of butter, salt, or any other ingredient. A thin paste having been made of the flour and water it is thoroughly baked between hot irons, and immediately afterwards cut into the proper forms. Irons for the purpose of baking hosts may be very easily procured, or the hosts may be bought at a small cost from several of the Religious houses.

The wine used for the altar must be the pure fermented wine of the grape; and may be either red or white. Wine made from other fruits, and all so-called "unfermented" wines are invalid matter, and render the Sacrament null and void.[8] The greatest care should be taken that the wine bought for the holy sacrifice is not some cheap concoction, and therefore it should be purchased only from well known and responsible dealers.

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[1] Rubric in English Prayer Book.

[2] *Notitia, etc.,* 2d ed., p. 845.

A very little pure and clean water is mingled with the wine at the Offertory, not because it is necessary to the validity of the Sacrament, but because such has been the practice of the Church of God from the beginning. Care should be taken, however, that the quantity of water used is not such as to weaken sensibly either the colour or taste of the wine, for otherwise, the contents of the chalice could not be said to be truly wine, and therefore would not be valid matter.

VI. Of the Time for Presenting the Offerings of the People.

The rubric with regard to the offerings of the people reads: "Whilst these sentences are in reading, the Deacons, Church-Wardens, or other fit persons appointed for that purpose, shall receive the Alms for the Poor, and other Devotions of the People, in a decent basin to be provided by the Parish for that purpose; and reverently bring it to the Priest, who shall humbly present and place it upon the Holy Table." "The word to read *(legere),*" says the Rev. Mr. Dykes, quoted by Scudamore, "simply denotes recitation from a book, without any reference to the particular mode of recitation."[1] In this rubric, it clearly refers to the reading (*i. e.,* the singing) of the sentences by the choir, and not by the Priest, for the rubric goes on to say that whilst these sentences are in reading, the alms are to be both gathered and presented. It can hardly be supposed that while the Priest is presenting the alms, he is also reading a series of texts of Scripture. The evident meaning is, that one or more of these sentences having been said by the Priest, the choir, when it is present, may take them up and continue singing them whilst the alms are being collected, and whilst the Priest is offering the bread and wine and presenting the offerings of the people.

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[8] See Resolution of the House of Bishops condemning the use of unfermented wine in the Holy Communion, *Journal of General Conv.,* 1886, p. 102, and *Journal of Conv.,* 1889, p. 19. This resolution was confirmed by a similar resolution of the Lambeth Conference of 1888, *The Lambeth Conferences,* p. 277.

[1] *Notitia Eucharistica,* 2d. ed., p. 203.

The next rubric reads, "And the Priest shall *then* (*i. e.,* 'whilst these sentences are in reading' by the choir, or if it be a Low Mass, immediately after the Priest himself has read 'one or more of these sentences,' and while the alms are being gathered) place upon the Table so much bread and wine as he shall think sufficient." By the time the Priest has made the oblations of bread and wine, the alms will have been gathered; when he will present them, and so proceed without delay with the service.

In the primitive Church the offerings of the people were first presented, and afterward the oblations of bread and wine. But the reason for this order was, because the matter of the Sacrament was taken from these offerings, and they were made by the people with special reference to this object. Now the offerings of the people always consist of money, and are made for the poor and for the support of the church, and so have only a remote relation to the eucharistic oblations. There is no reason, therefore, why the alms should be presented before the bread and wine; and a very undesirable delay is avoided by observing the common custom of presenting the bread and wine first. This is the order of the Mozarabic missal,[2] and Le Brun tells us, that it was also the order which was directed "in a very great number of missals of divers churches, and in all the manuscript and printed missals of Paris until the seventeenth century. It is still observed at Notre Dame, and throughout almost the whole diocese, although since the year 1654, the missals of Paris appoint the offerings of the people before the oblation of the host and chalice."[3] Le Brun is referring to the French diocesan rites, which have since been suppressed. It was also the order prescribed by the Lyons missal which was in use down to the time of the suppression about 1870. "The rubrics of the Mass of the several English Uses," says Canon Simmons, "are altogether silent on this point, but numerous incidental notices bring the ceremony very distinctly before us. The money offerings of the people were received after the Offertory had been sung, and the bread had been taken from the paten and laid upon the corporal, and the chalice made, that is, after water had been mixed with the wine."[4]

This statement as to the order observed under the old English rites receives corroboration from the fact that the *Liber Regalis*[5] directed that the offering of gold, which the king made in the Mass at his coronation, should be made after the bread and wine had been presented and offered. This order was continued at the coronation of James I, for which the service in the *Liber Regalis* was first translated, and adapted to the Communion Office of the Prayer Book. And this same order has been observed ever since at every coronation. Clearly, therefore, the authorities of the Church of England do not regard such order of offering as contravening the rubrics of the Prayer Book. Moreover, this interpretation of the rubric has the endorsement of no less an authority than Bishop Andrews, who in his *Notes on the Prayer Book,*[6] directs the Priest to offer first the bread and wine, and afterwards the alms of the people. In thus directing, there is no doubt that he was only continuing what had been the traditional practice of the Church of England prior to his time. And that the practice was observed by other Bishops in the seventeenth century is clear from the fact that in 1637 it was the order of offering prescribed by Bishop Field at the consecration of Abbey Dore Church.[7]

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[2] *Missale Mixtum,* Migne, col. 528, 529.

[3] *Explication de la Messe,* t. iii, art. iii. See also t. ii. p. 306-7.

[4] *The Lay Folks Mass Book,* p. 232.

[5] Printed in Legg's *English Coronation Records,* 1901. p. 81. cf. *The Coronation Book of Charles V of France.* in loc. H. B. Soc. 1899.

VII. Of the Orationes Super Oblata.

The "Let us pray for the whole state," etc., is the equivalent of the *Orate fratres,* the relative position of which it occupies, and some of the ancient versions of which it is not unlike. Thus for example in a missal of Narbonne of 1528 the form of the *Orate* was, "I beseech you brethren, *to pray for the state of the holy Church of God,* and for me, a miserable sinner, that the Almighty and merciful Lord would vouchsafe propitiously and graciously to receive our sacrifice."[1] The later part of the *Orate,* which refers to the Sacrifice, was a late addition, and was not placed in the Roman missal until the year 1551.[2] "Anciently the Priest said 'Pray,' or 'Pray for me,' or 'Pray for me a sinner.'"[3] Anciently, too, no response was made in the *Orate,* but the Priest immediately turned to the altar and said the Secret, just as now with us, the Priest having said, "Let us pray for the whole state," etc., turns to the altar and says the prayers which follow.

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[6] *Minor Works.* Ang. Cath. Lib., p. 153.

[7] See *The Form and Order of the Consecration and Dedication of the Parish Church of Abbey Dore,* upon Palm Sunday, 1634. Edited by the Rev. J. Fuller Russell.

It has been usual to regard the prayer, or rather the series of prayers, for Christ's Church militant as a part of the Canon misplaced, and so to treat them ritually after the example of the *Te igitur.* But this implies that our Communion office is in disorder, an admission which one should be slow to make. It is true that these prayers formed part of the Canon in the Prayer Book of 1549; but they now occupy the relative position, and fulfil the office of the *Secreta* of the Roman and old English Uses, and ought to be treated accordingly. The first of these prayers, like the first *Secreta* of the Roman missal, is a verbal oblation of the unconsecrated gifts, and in phraseology is very like many of the old Secrets or *Orationes super oblata.* Take the following examples from the Sacramentary of St. Gregory, as given by Muratori: "Accept, we beseech thee, O Lord, the oblations of our bounden service, and graciously sanctify thy gifts; through," etc. (col. 33.) "Accept, we beseech thee, O Lord, the prayers of thy people, together with the oblation of hosts, and defend us, who celebrate thy mysteries, from all dangers; through," etc. (col. 41.) "We beseech thee, O Lord, that having graciously received our oblations, thou wouldst also mercifully incline unto thyself our rebellious wills; through," etc. (col. 47.)

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[1] Martene, *De Ant. Eccl. Rit.,* t. i. p. 393.

[2] Romsée, *Sensus Litteralis, etc.,* ii. xix. v.

[3] Le Brun, *Explication, etc.,* in loc.

The other prayers which in our rite follow the oblation of the bread and wine, beginning: "We beseech thee also so to direct," etc., may be compared with the Secrets: *De S. Maria, Contra persecutores Ecclesiæ, Vel. pro Papa,* which are ordinarily said in the modern Roman rite. It may be interesting to observe, as bearing on our own practice, that anciently the Ambrosian missal directed the *Orationes super oblata* to be said, not secretly, but *clara voce,* or *alta voce.*[4] Down to the ninth or tenth century no prayers were prescribed between the *Offertorium* and the *Secreta,* and the only verbal oblation of the unconsecrated gifts was the saying of the one appointed *Secreta.* In this respect the old Roman liturgy resembled the Communion office of the Prayer Book. It must not be supposed, however, that because prayers over the oblations other than the Secret are not found in the old Roman liturgy, that therefore they are not ancient. On the contrary, such prayers were in the ancient Gallican and Mozarabic liturgies, and it was from these liturgies that those now in use were derived, and they are probably the most ancient features of the Latin missals. The prayers: *Suscipe Offerimus, In spiritu,* and *Veni Sanctificator,* were for more than a thousand years substantially, and almost in the same words, in the ancient missals of the churches of Spain. It would seem that the Church of Rome, which toward the end of the eleventh century set aside this missal, in order that it might give place to the Roman, borrowed these prayers of the oblation from the very missal which she suppressed. She also received in the eleventh century the prayer, *Suscipe, Sancta Trinitas,* which had been in use in Milan, and in many churches of France."[5]

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[4] Simmons, *Lay Folks Mass Book,* Notes p. 267.

VIII. Of Genuflecting in the Canon.

It has been asserted repeatedly, that in England "it was not the custom for the priest to genuflect after the modern fashion while standing at the altar to offer the Eucharistic Sacrifice."[1] This broad statement is an entire mistake, as we shall proceed to show.

In ascertaining whether any given ceremonial action was a custom of the Church of England, one must not confine his attention to the rubrics of the liturgical books. In many instances these rubrics were manifestly inadequate, and had to be supplied by directions from other sources. And therefore recourse must be had to contemporaneous documents, which bear witness to what was the recognized and actual practice, before we can assert that this or that ceremony was not a legitimate custom of the Church of England. The mere silence of the rubrics is no proof that a ceremony was not observed, and observed lawfully. The Blessing at the end of Mass is a case in point. Here was not only a ceremonial gesture, but a formula which seems to have been generally used, although prescribed by no English missal, so far as I know. Yet the Convocation of 1543 speaks of it as a recognized usage:

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[5] Le Brun, *Explication de la Messe,* p. iii. art. vi. cf. *The Genius of the Roman Rite,* by Edmund Bishop.

[1] *Notes on Ceremonial,* 3d ed., p. 181.

"The priest gives us at our departure sometimes the Benediction in the name of the whole Trinity."[2] And so with regard to "genuflection at consecration," it does not follow, because this gesture "has never been ordered by the liturgical books of the Church of England," that it was not observed, or that it was regarded as an unlawful novelty.

That the practice of the people was to kneel at the consecration, if not kneeling before, there is abundant evidence. It was also the practice of the clergy in choir to kneel or genuflect, and was explicitly ordered. Many directions to this effect might be cited, but one which is at my hand will suffice as a sample: "Item volumus et ordinamus quod in magna missa omnes presentes in choro, canonici, vicarii, cuiuslibet gradus ministri, in elevatione Corporis Christi ob reverentiam tanti sacramenti et ut laici et circumstantes ad maiorem devotionem ex hoc frequentius provocentur, sicut olim in ipsa ecclesia fieri consuevit, flexis ad terram genibus et cum omni humiliatione provolutis suas ex corde devotas ad Deum fundant orationes."[3]

Now it requires no great stretch of the imagination to infer that this act of reverence, observed at the consecration by both people and clergy, would also be followed by the celebrating Priest, although like some other ceremonies it was not directed by the rubrics of the missal. And that, as a matter of fact, the Priest did genuflect at the consecration we know positively from the testimony of eyewitnesses. There is, first, the evidence of Becon. He is describing the ceremonies of the Mass as he had seen them: "After ye have spoken these five words, 'Hoc est enim Corpus meum,' over the bread . . . ye *kneel down* to it, and worship it . . . and afterwards ye hold it up." "After that . . . ye fall in hand to consecrate (I use still your own terms) the wine with these words, 'In like manner,' . . . in remembrance of me . . . and then ye *kneel,* lift up your hands and honour it. . . . After that ye stand up again . . . and taking the chalice in your hand ye hold it up. . . . This done ye set the chalice down again upon the altar, and ye cover it with your corporass cloth. . . . . Then once again *kneel ye down* and up again."[4]

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[2] Collier *Eccl. Hist.*, 1852, v. p. 117.

[3] Reynolds, *Ordinale et Statuta Wellen,* p. 74.

Could evidence be more conclusive?

Archbishop Cranmer bears similar witness: "What moved the Priest to lift up the Sacrament so high over their heads? What was the cause that as well the Priest as the people so devoutly did knock and *kneel* at every sight of the Sacrament?"[5]

Further on he says: "We should not give credit unto such teachers as would persuade us to worship a piece of bread, *to kneel* to it, to knock to it," etc.[6]

And Coverdale, expressly referring to the actions of the Priest, says: "Therefore, to hoist it (*i. e.,* the Sacrament) over their heads, to dance it over the cup, to carry it in the streets with great pomp and glory, *to bow their knees* and to knock their breasts before it, and to lock it up in a pix . . . is but a politic of the Merchants" (by which title he characterizes the clergy).[7]

[4] *Displaying of the Popish Mass.* Parker Soc. p. 276, et seq.

[5] *Works,* i. p. 229.

[6] Ibid. 238.

[7] *Preface to his translation of Calvin's Treatise on the Sacrament,* p. 433.

It is probably also the practice of the clergy which Bishop Hooper has in mind when he says: "No Scripture of God, neither doctor of the Catholic faith, taught ever Christ to be honoured here in earth with candles and *bowings of the knee*."[8]

The testimony thus afforded by Becon, Cranmer and Coverdale, could not be more clear as to the fact that the common practice of the English clergy was to genuflect at the consecration in very much the same fashion as is now prescribed by the Roman missal. Observe that they speak of the act of genuflection as "kneeling." Observe, also, that they do not bring against the practice the charge that it was a custom introduced without authority, and for which the recognition of the Church of England could not be claimed. They objected to it because it implied a doctrine, which, in their judgment, was false and which they had set themselves to root up out of the Church of England.

We know that the Communion of the Book of 1549 "was used as the very Mass," being celebrated with all the old ceremonial accompaniments. We may be quite sure, therefore, that among these ceremonies the practice of kneeling was not omitted. Indeed, there was the explicit permission of a rubric allowing this gesture among others: "As touching *kneeling*, crossing, holding up of hands, knocking upon the breast, and other gestures, they may be used or left as every man's devotion serveth without blame."

In considering this rubric, it is to be observed, in the first place, that it is a direction for the clergy, and not for the people. This is evident from the whole tenour of the five rubrics among which it occurs. But the general caption leaves no doubt on this point; they are said to be "Certain notes for the more plain explication and decent *ministration* of things contained in this book." Manifestly, therefore, they were rules not for the people, but for the guidance of the ministering clergy; and hence the "kneeling" mentioned in the third rubric quoted above has reference to some act of the officiating Priest.

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[8] *Fifth Sermon upon Jonas*, p. 521.

Now there can be no doubt that the permission to the Priests "to use or leave kneeling" in their "ministrations" does not refer to the Priest's kneeling at the Confession and at the prayer, "We do not presume," etc., for kneeling at these places was imperatively ordered. But it refers to those other kneelings which, like "crossing, holding up of hands, knocking upon the breast, and other gestures," had been heretofore customarily observed. And here I have with me the Bishops of the Savoy Conference, who in their answers to the Puritans say: "The rubric at the end of I Ed. C. that leaves kneeling, crossing, etc., indifferent, is meant only at such times as they are not prescribed and required."[9]

But just what was the particular gesture of the Priest referred to in this rubric by the term "kneeling." Since it certainly was not the acts of kneeling down ordered in the two places of the Book of 1549, I can think of no other gesture that it can possibly refer to except those acts of genuflection which were done in silence. "To kneel," "kneeling," and "kneelings" were the terms used where we would now say "to genuflect," "genuflecting," and "genuflections." I have already noted that both Becon and Cranmer use the verb "to kneel" when speaking of the momentary act of bending the knee before the Sacrament. The same usage will also be found in Becon's *Reliques of Rome,* where he speaks of "kneelings." Mr. Murray gives under "Genuflection" an example from *Pilgr. Perf.* (1526), "With genuflectyons or *kneelynges* . . . to ask the mercy of God."[10] It seems to me, therefore, perfectly clear that the rubric, in permitting generally the use of "kneeling," allowed the continuance of the practice of the Priest genuflecting in the Canon or Prayer of Consecration. And this was fully appreciated by Martin Bucer in his criticisms of the First Prayer-book: "At the end of the book you say that touching, kneeling, crossing, knocking the breast, and other gestures they may be used or left. They are gestures of the Mass, never to be sufficiently execrated. Away with them."[11] And, furthermore, he tells us that all these gestures, thus permitted, were actually observed in rendering the Communion office of 1549. Even in Ireland the Priests availed themselves of the permission of the rubric, for the Protestant Bishop of Ossory, John Bale, thus describes the service as he saw it at Waterford: "The Communion or Supper of the Lord was there altogether used like a Popish Mass, with the old apish toys of antichrist, in bowings and beckings, *kneelings* and knockings."[12]

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[9] Cardwell, *Conferences*, p. 354.

I conclude, then, that genuflection or kneeling at the consecration was a pre-Reformation custom of the Church of England; that its continuance under the

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[10] See also the examples under "Kneel" in the same dictionary.

[11] *Scripta Anglicana,* p. 472.

[12] *The Vocacyon of Johan Bale, etc.,* fol. 17 verso. Quoted by Atchley in some *Remarks on the Edwardian Prayer Book,* p. 263.

First Prayer-book was permitted by rubric; and that, since there is no subsequent Act of the Church of England abrogating this custom, it still "may be used without blame."

IX. Of the Elevation of the Sacrament.

In examining any devotional or ceremonial practice, the first question to be asked is, What doctrine does it express? If it has behind it no principle of faith, then it is one of those dark and dumb ceremonies which ought to be put away. Now, certainly, no one will assert that the elevation of the Sacrament is without significance and that there is no doctrine to which it can be referred. The ceremonial lifting up of the Sacrament and genuflections were probably quite unknown before the Eucharistic controversy which Berengar precipitated upon the Church. Certainly no directions for either of these gestures appear in the liturgical books before that time. Then it was that the doctrine of Christ's presence under the forms of bread and wine was attacked and denied; and then it was, as a consequence, that the doctrine on this point, which up to that time had been accepted by Christian people in implicit faith, began to be formulated in verbal symbols, and to be set forth in action by bowings of the knee, and by prostrations of the body, and especially by the elevation of the Sacrament. It was in these ways that the faithful met the expressed avowals of unbelief in that Sacrament. Ancient the lifting up of the Sacrament was not in the eleventh century, but heresy made it necessary then. Ancient the formula of "homoousion" was not as a symbol of orthodoxy in the year 325; ancient the custom of bowing the head at the sacred name and at the *Gloria* was not in the Nicene age. But when unbelief denied the godhead of the Son, new formulas and new ceremonial gestures became necessary in order to repudiate new heresies, to meet new forms of assault, and to set forth the Church's ancient and unchanging faith. So, likewise, the worship of Christ present under the form of bread and wine was ever part of the deposit of faith,[1] but the particular gesture of elevation expressive of that adoration was not introduced until the denial of the Eucharistic presence constrained the Church to bear witness to the truth. Accordingly, the practice of the Priest lifting the Sacrament over his head at sometime after the consecration was then introduced and sanctioned. By some Uses this elevation took place at the end of the Canon, but by the Sarum, York and Hereford missals, it was directed to be made immediately after the words of institution.

This practice, which in the sixteenth century was generally observed throughout the Church of England, was explicitly forbidden by a rubric of the first Prayer Book placed after the words of consecration: "These words before rehearsed are to be said turning still to the altar, without any elevation or shewing the Sacrament to the people."

This rubric is the only instance of the Prayer Book absolutely prohibiting a gesture of worship common to the Latin Uses. There is very grave question whether the Book of 1549 was ever set forth by the formal authority of the Church of England. But, however that may be, it is absolutely certain that this prohibition of elevation was afterward expunged from the Prayer Book, and has never been allowed a place in any Prayer Book since, and so is no longer (if it ever was) any part of the Church's law.

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[1] *Vide* Arnauld, *La Perpétuite de la Foi de l'Eglise Catholique touchant l'Eucharistie,* Paris, 1781.

X. OF THE INVOCATION.

The *Form* of the Eucharist is the words: "This is my Body," and "This is my Blood;" by these words the consecration is effected and without them there is no Sacrament. This is evident in the first place, from the fact that the "visible sign or ceremony ordained of God," for Baptism and the Eucharist being set forth in the Gospel, no other form of words or invocation is therein delivered "according to Christ's ordinance," for the celebration of the Eucharist, except only the words with which he instituted this Sacrament. This is also evident from the universal practice of the Church which has always used these words in consecrating the Eucharist; and especially is this evident from the practice of the Church of England, for in the case of the Sacrament failing before all have been communicated, she directs the Priest to consecrate more by pronouncing the bare words of institution without any other accompanying prayer. And the Church in this country has declared that she "is far from intending to depart from the Church of England in any essential point of doctrine, discipline or worship;" and certainly the necessary form for consecrating the chief of the Sacraments is an essential point of doctrine.

It has, however, been argued by a few, that the American Church by inserting a form for the Invocation of the Holy Spirit in her Canon has thereby departed from the doctrine of the English Prayer Book, and adopted the opinion that it is by the epiklesis that the consecration of the Eucharist is effected and not by the words of institution. But a consideration of the history of the introduction of this paragraph into our Prayer of Consecration renders untenable any such conclusion.

Bishop Seabury, as a result of his intercourse with the non-juring Bishops in Scotland, had embraced a most extreme and extravagant theory as to the necessity of a verbal invocation of the Holy Spirit in the celebration of the Holy Sacrament, even going so far as to question the validity of the Eucharist celebrated by the English rite, in which "the consecration is made to consist merely in the Priest laying his hands on the elements and pronouncing 'This is my body,' " etc., and which he tells us, "exactly symbolizes with the Church of Rome in an error; an error, too, on which the absurdity of transubstantiation is built."[1] Consistently with this opinion he discarded the use of the English Prayer of Consecration, and in 1786 set forth an office[2] derived from one of the Scotch forms, in which after the prayer of oblation there follows this Invocation: "And we most humbly beseech thee, O merciful Father, to hear us, and of thy almighty goodness vouchsafe to bless and sanctify with thy word and Holy Spirit these thy gifts and creatures of bread and wine, that they may become the body and blood of thy most dearly beloved Son." It will be noticed how absolutely consecratory this prayer is intended to be.

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[1] Hawks, *Documentary History of Conn.* ii. p. 331.

[2] Reprinted in *Liturgiæ Americanæ,* Documents, 13.

The Church in Connecticut, with its Bishop, had held aloof from the tentative union which had been brought about between the Churches of the other States. The Convention of 1789, under the guidance of Bishop White and Dr. William Smith, earnestly desired to draw Connecticut into this union, and was prepared to make all possible concessions and to adopt every reasonable suggestion which would contribute to this result. Accordingly, since the Bishop of Connecticut desired the adoption of the chief features of his Communion Office, the Convention, for the sake of peace and concord, was ready, as far as consistency would allow, to accommodate itself to his wishes. And there was all the less disposition to oppose his desire, since the Conventions of Pennsylvania and Maryland had already asked for the insertion before the words of institution of the prayer, "Hear us, O merciful Father, we most humbly beseech thee, and of thy almighty goodness vouchsafe to bless and sanctify these thy creatures of bread and wine, that we receiving them according to thy Son," etc.[3] But no one who has any knowledge of the state of feeling in the Church at that time, and of the little influence possessed by Bishop Seabury outside his own diocese, will suppose for a moment that he had been able to convert the delegates of the Convention of 1789 to his way of thinking, so that the reason for their voting for the proposed additions to the Prayer of Consecration was the conviction on their part that the English form of consecration was insufficient. As to the House of Bishops in 1789, there was in it but one other Bishop, and his vote determined the adoption of the proposed additions to the Canon. And he tells us expressly in his *Memoirs*[4] that no such reason moved him to give his vote and influence in favour of the measure, for "he did not conceive with some that the service, as it stood, was essentially defective."

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[3] *Liturgiæ Americanæ,* Documents vi, viii.

But the Convention by its own formal action has made it clear as daylight that it did not intend the Invocation to be a consecratory prayer. So far was it from giving any countenance to Bishop Seabury's extreme notion of the necessity of a verbal epiklesis to a valid consecration, or from desiring to commit in any way the Church to so radical a departure from the teaching of the Church of England, that it did not adopt the wording of the Invocation as it stood in the Connecticut Office. That wording might have been corrected by the Convention inserting the words "to us," so that the prayer would read, "that they may become to us the body and blood of Christ." The Convention, however, seemed to be desirous to guard against any possible supposition that the prayer was intended to be consecratory, and therefore it deliberately cut out the whole clause and substituted the words, "that we receiving them according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood." By this alteration the Invocation was changed from a prayer that the bread and wine might become the Body and Blood of Christ into one for a worthy reception of the Body and Blood of Christ. We have only to place the two forms in juxta-position to see at once how significant is the theological alteration that was made.

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[4] Bishop White, *Memoirs*, 2d ed., p. 154.

<table>
<tr><th>Bishop Seabury's Form.</th><th>Prayer Book Form.</th></tr>
<tr><td colspan="2">And we most humbly beseech thee, O merciful Father to hear us; and of thy almighty goodness, vouchsafe to bless and sanctify with thy Word and Holy Spirit these thy gifts and creatures of bread and wine.</td></tr>
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The alteration thus made in the Invocation before it was given a place in our Canon, has a parallel in the action of the Roman censor, who in the seventeenth century first revised the Armenian liturgy for the Uniats. He retained, as did the General Convention of 1789, the petition for the outpouring of the Holy Spirit on the holy gifts, but, like the General Convention, he so changed the rest of the Invocation as to make it a prayer, not that the bread and wine might become the Body and Blood of Christ, but for a worthy reception of the Sacrament,[5] thus removing all verbal inconsistency with the teaching of the Roman Church, which, like the Church of England, holds that the form of the Eucharist is the words of institution.

It is also noteworthy that the phraseology of our Invocation coincides with the explanation given at the Council of Florence by the Greeks desirous of union with the Roman See. "We profess," they said, "that by these words (*i. e.,* the words of institution) the

[5] *cf.* Galano, *Conciliatio Ecclesiæ Armenæ cum Romana,* Rome, 1658, t. ii., 538-603. Le Brun does not think that either this or the subsequent alterations were necessary, as in his judgment the epiklesis of the Oriental rites is in no way inconsistent with the definition of the Council of Trent. (*Explication,* t. iii, diss. x.)

holy bread is transubstantiated and made the Body of Christ, but afterwards, just as you yourselves (*i. e.*, the Latins) say: 'Command that these things be borne by the hands of thy holy Angel to thine altar on high,' so we also pray, beseeching: 'that the Holy Ghost may come down upon us, and make this bread to be *unto us* the precious Body of his Christ, and that which is in the Chalice the precious Blood of his Christ, and that he may change them by his Holy Ghost, so that they may be *unto us* that partake for purification of soul, for remission of sins, and not for judgment, nor for condemnation.' "[6]

The alteration made by the General Convention in the wording of the Invocation as it stood in the Connecticut Office, demonstrates how careful it was to give no endorsement to Bishop Seabury's extreme position, and also how desirous it was to continue to adhere to the teaching of the English Prayer Book on this point. The significance of the modification made was fully appreciated by the Connecticut clergy. The action of the Convention was not what they had desired and hoped for. They, indeed, assented to the new Prayer Book, but with some reluctance, determining, at the Convocation held in Newtown in 1790, to "approach as near the *Old Liturgy* as a compliance with the rubrics of the New will allow."[7] Some of the clergy, however, would have nothing at all to do with the new Communion Office, and persisted in the use of the form set forth by their Bishop, in which the Invocation is so absolutely consecratory. Even as late as 1819, Bishop Brownell, we are told, "found some

[6] Labbe et Cossart, *Concilia*, xiii, 491.

[7] *A Voice from Connecticut*, p. 27.

of the older clergy still using Bishop Seabury's Communion Office, and that he had considerable difficulty in persuading them to substitute the Prayer Book office in its place."[8]

Our Invocation speaks of "creatures of bread and wine" after the consecration has taken place. The Latin Canon does likewise: "Per quem [*i. e.,* Christum] haec omnia, Domine, semper bona *creas,* sanctificas, vivificas, benedicis, et praestas nobis." Whatever the "haec omnia" may have been intended originally to refer to, there is no doubt that now they are made to refer to the sacramental species on the altar, for the rubric directs the Latin Priest that he "signat ter *super Hostiam et calicem* simul," as he says the concluding words. But in speaking of the consecrated species as "*creatures* of bread and wine," or, as having been '*created* sanctified, quickened, blessed and bestowed upon us by God through his Son Christ our Lord' there is nothing incongruous. It must be remembered that although by the Words of Consecration the bread has been already changed into the Body of Christ, and the wine into his Blood, so that "the inward part or thing" (*res*) which is present upon the altar is the Body and Blood of Christ, according to our Lord's own words: "This *is* my Body," and "This *is* my Blood," nevertheless all the properties of bread and wine remain unchanged, as says Saint Thomas: "Nothing which appeals to the senses (*secundum sensum*) is changed." "That the Body and Blood of Christ might be had for spiritual and divine refreshment, and not as common meat and drink, and that horror might not be provoked by the eating of human flesh and blood; it is received under the species of bread and wine. Nevertheless we do *not* say that this so comes to pass, *as if these species which appear in the Sacrament were only the mere fancy of the beholder,* as is wont to be the case in the illusions of magic, *because nothing unreal is becoming to the truth of this Sacrament.*"[9] And so recent a writer as Gasparri tells us that "the common opinion among theologians is that the Eucharistic species are something objectively real;" and that this opinion has a twofold reason: in the first place, "the Eucharist would not have the nature of a Sacrament if the sensible element ceased to be real;" in the second place, "this opinion, which is everywhere received in the schools, is more agreeable with the words of the Fathers and Councils."[10] These species then, which are the veils under which, and the means by which we receive the Body and Blood of Christ, may with perfect truth, nay must be acknowledged to have been "created by God through Christ," and to be still "creatures of bread and wine." And there is nothing inconsistent with the doctrine, that the consecration is effected by the words of institution, that we should afterwards pray that we receiving the forms of bread and wine may be partakers of the Body and Blood of Christ already present under these outward forms.

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[8] Hart, *Bishop Seabury's Com. Office,* p. 27.

XI. OF THE POSTURE OF THE CELEBRANT WHILE COMMUNICATING HIMSELF.

The posture of the Priest when communicating himself in the Mass is always standing, and never kneeling. The irreverence of the Puritan laity expressed by their refusal to kneel when receiving the Sacrament, led many of the Bishops of the seventeenth century to insist strenuously upon the general observance of kneeling, even by the celebrant, when Communion was received. But, however laudable the motive of these Bishops was, there can be no doubt that on this point they were supported by no law of the Prayer Book, as indeed Bishop Cosin admits, and were acting clean contrary to the traditional practice of the Church of England. This is not the only instance in which these good Bishops, from excellent motives, took a line of action quite *ultra vires,* and in defense of which little can be said.

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[9] St. Thom. Aquin. *Contra Græcos,* cap. viii.
[10] Gasparri, *Trac. Canon. de Sanctiss. Eucharistica,* i. p. 8.

Some of the reasons for the Celebrant standing at his Communion may briefly be summarized: First, In communicating himself, he exercises a twofold office. He is the minister of the Sacrament, and he is also the recipient of the Sacrament. But the former office being one of authority is of greater dignity than the latter; and therefore it takes precedence of the office of recipient, even to the Celebrant communicating himself before he communicates the Bishop of the diocese. And as in administering all the other Sacraments, the minister assumes the posture of authority (*i. e.,* he either stands or sits), so in the Mass, when administering to himself the Communion, he should also assume the posture of authority, which in this case is standing. His humble acknowledgment of unworthiness and of thankfulness as a recipient is expressed by his genuflecting after he has received the Sacrament.

In the second place, the posture of standing was the universal custom of the English Priests under all the old Uses. And as there never has been any rubric or law abrogating this custom, it still continues in full force.

If, in reply to this, it is urged that the rubric "all devoutly kneeling" is intended to apply to the Celebrant as well as to the people, the answer is: that if such an interpretation is admissible grammatically (as it is not), then the Priest must be bound not only "to receive" kneeling, but also "to deliver" the Sacrament kneeling, which is an absurdity.

The rubric which stands before the Prayer of Consecration directs the Priest to stand, and there is no direction afterward for him to kneel. Bishop Cosin perceived the force of this, and admitted that the position of this rubric "hath left the Priest to receive the Sacrament standing, there being no rubric or appointment to alter his gesture after this;" and again: "In the Priest's taking of the Sacrament to himself there is no direction either for his kneeling when he takes it, or for the words which he is then to say."[1]

Cosin, who desired that the Priest should be required to kneel, accordingly proposed to the Convocation of 1661 that the rubric should be amended so as to read, "Then shall the priest that celebrateth receive the holy Communion in both kinds *upon his knees* himself;" and that afterwards there should stand the rubric, "Then shall he stand up, and proceed to deliver the holy Communion first to the Bishops," etc. But the Convocation did not adopt either of his suggestions, and so left the ancient custom to be continued.

Finally, nothing could be more express and to the point than the declaration of the House of Bishops, in the General Convention of 1832, "as to the proper postures to be used in the Communion Office": "First, with regard to the officiating priest, they are of the opinion that as the Holy Communion is of a spiritually sacrificial character, the *standing* posture should be observed by him, wherever that of kneeling is not expressly prescribed, to wit: in all parts, including the ante-communion and the post-communion, except the confession, and the prayer immediately preceding the prayer of consecration."[2] Here clearly our Bishops rule, in accordance with the ancient tradition of the whole Church, that the Priest should stand when he communicates himself.

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[1] Parker, *An Introduction to the History of the Successive Revisions,* pp. ccxiii, ccxx. *cf.* Bp. Cosin's *Notes on the Pr. Bk., Works,* Ang. Cath. Lib. vol. v.

XII. Of the Rubric, "If the Consecrated Bread or Wine be Spent," etc.

There have been four opinions among theologians as to the essential act of the holy Sacrifice. The first holds that it consists in the reception of the victim, *i. e.*, in the Communion; the second, that it lies in the formal oblation of the victim after consecration; the third, that it is in the consecration alone; the fourth, that it consists both in the consecration and in the consumption of the victim. This last opinion being the safest is in practice always followed, and therefore the greatest care is exercised to secure the integrity of the Sacrifice by the Communion of the Priest. Hence the chapter *De Defectibus* in the Roman missal, and the *Cautelæ Missæ* of the Sarum are chiefly concerned in making provision for the supplying of possible defects which might occur until after the Communion of the Priest;

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[2] *Journal of General Conv.*, 1832, Oct. 29th.

then the Sacrifice is perfected beyond a doubt, and their solicitude ends.

In the case contemplated by the rubric the Sacrifice has been perfected, as every theologian would allow, for there has been a consecration and a Communion, and to the Sacrifice, so perfected nothing can be added. And, therefore, no parallel can be drawn between this rubric and any provision in the chapter *De Defectibus* or in the *Cautelæ Missæ,* for this rubric provides, not for the supplying of any defect in the integrity of the Sacrifice, but for the obtaining of a sufficiency of the sacred species to communicate the rest of the people. This manifestly can only be done by a fresh consecration, that is, by a fresh Celebration of the Sacrament; and, therefore, the rubric very rightly directs, not that more of the species which has failed shall be consecrated, but that both species shall be consecrated in due order, according to the divine institution. For as Saint Thomas says, "The consecration of both species is required for the perfection of the Sacrament; if, therefore, when the Body is consecrated the Blood is not consecrated, the Sacrament remains imperfect."[1] And again: "If the Priest should say only the words of consecration of the blood, he would not observe the due order of consecrating, as is also said in a canon of the Council of Toledo: "Sacrifices do not seem to be perfect unless they are accomplished in a perfect order."[2] Here we may observe that the corresponding rubric in the English Prayer Book, which, unlike ours apparently, allows one species to be consecrated without the other, is open to very grave theological exceptions.

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[1] *In Sent.,* iv. d. viii. q. ii. art. iv.

[2] *Summa,* iii. 83, 6.

Our rubric still further accentuates the distinction between this consecration and the previous one, by also requiring a fresh verbal oblation.

Furthermore, not only ought there to be a consecration of both species, as required by the express words of the rubric, but the Priest ought also to communicate himself with the Sacrament which he has consecrated, for the Sacrifice, as has been said, is probably only perfected by the consumption of the victim. The decision of the Twelfth Council of Toledo (A. D. 681) bears upon this point: "What sort of a Sacrifice will that be at which not even the Sacrificer himself is known to have partaken? Therefore, it is to be firmly held by every one, that whenever the Sacrificer immolates the Body and Blood of our Lord Jesus Christ, so often shall he make himself a partaker [of the altar] by receiving the Body and Blood of Christ." And Saint Thomas quotes this council and says: "It is necessary that the Priest, whenever he consecrates, should receive this Sacrament *integre*."[3] The Twenty-first Canon of 1604 lays down the same rule: "Every minister, as oft as he administereth the Communion shall first receive that Sacrament himself;" and a second consecration of the Eucharist is a fresh celebration of the Communion. Finally, this principle is clearly, though impliedly, recognized in the rubric under consideration, in that it requires the saying, not only of the words of institution and the oblation, but also the Invocation; in which the Priest prays over the holy gifts, "that we (which word primarily includes himself) *receiving them* according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood," and thus clearly implies that he himself is about to receive the Sacrament which he has just consecrated.

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[3] *Summa,* iii, 82, 4.

XIII. Of the Veiling of the Sacrament.

The "fair linen cloth," with which the Priest is directed to cover what remains of the consecrated elements, is not what is technically known as a veil, but is a corporal. This is evident by referring to the corresponding rubric in the Scotch Book, from which our rubric was taken in 1662, where it reads: "When all have communicated, he that celebrates shall go to the Lord's Table, and cover with a fair linen cloth, or *Corporal,* that which remaineth of the consecrated elements." Anciently, this corporal was made so large that when the chalice and paten were placed upon it, one end could be turned over to cover them. This was not a convenient arrangement, and at length two cloths were used, one of which was spread under the oblations, and the other was placed folded upon the chalice, both being called corporals, or palls, or corporal palls. The second cloth, for the sake of convenient handling, was often starched stiff, and at length it took its present form of a piece of white linen, kept in shape by card-board, and known exclusively as the pall.[1] So that, historically, this pall is the "fair linen cloth" referred to by the rubric; and by placing the paten on top of the chalice (precedent for which will be found below) it is possible to cover what remains of the Sacrament with this one cloth, and so fulfill the requirement of the rubric.

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[1] See Bona, *De Reb. Lit.*, lib. i. cap. xxv. ii.

This, however, is not a veiling of the chalice, and by strict ritual propriety the chalice should only remain unveiled during the *Missa Fidelium,* that is from the Offertory until after the Communion. Gavantus states this rule in the following words: "The veil is removed from the chalice (at the Offertory) that it may be seen by the people, because during this part of the Mass the Passion of Christ is clearly represented, and therefore when this representation is ended, which comes to pass, as we have said, when the Communion is done, the chalice is again veiled that it may not be seen, but may be entirely hidden."[2]

Consistently with this principle, the chalice was covered immediately after the Communion in all the Latin Uses. And on Christmas Day, when the Latin Priest says three Masses, and the ablutions are not received until the last, at the first two Masses, he places the paten upon the chalice, covers both with the pall, and then spreads the silk veil over all, although no ablution of the chalice has been made. So also, on Maundy Thursday when the host is reserved on the altar until the end of the service, the chalice in which it is placed is covered with a pall, upon which is placed the paten inverted, and then a white silk veil is spread over all. And with regard to other times, the Roman missal gives what was probably the old rule: "If any particles remain in a chalice or other vessel upon the altar until the end of the Mass, those directions are to be observed which are prescribed with regard to the conclusion of the Mass on Maundy Thursday."[3]

If then we would veil the chalice in accordance with ancient custom, and for the symbolical reason given above, we have in the examples cited a clear ceremonial precedent to guide us as to the proper way in which it is to be done. The paten ought first to be placed upon the chalice, and both covered with the linen pall (as is also required by our own rubric), and then over the pall the silk veil ought to be spread and arranged so as to cover the foot of the chalice.

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[2] *Thesaurus,* t. i. p. ii. tit. xvi., 11. See also Merati, *Nov. Obs.,* p. ii. tit. ii. xiv.

[3] *Ritus,* x. 7.

It may be objected, however, that as the veil which is used on Maundy Thursday to cover the chalice with the reserved Sacrament is a white one, that therefore the one we use for the same purpose, ought not to be the usual chalice veil, but should always be a white one. But to this it may be answered that the veil for the reserved Sacrament on Maundy Thursday is white. because white is the colour of the day. And white was originally used on this day, not because of the Sacrament, but because of the blessing of the holy oils which took place during the Mass. "White," says Innocent III., "is used on Maundy Thursday because of the making of the chrism, which is consecrated for the cleansing of the soul."[4] So that very many rites expressly direct that white shall not be used on Maundy[5] Thursday, but red, if the oils are not to be blessed. And at Palencia, in Spain, where black was used on this day, a black veil was also used to cover the vessel with the reserved Sacrament.[6]

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[4] *De Sacro Altaris Mysterio,* lib. i. cap. lxiv.

[5] As, for example, the Lyons Missal prescribes red for Maundy Thursday *"ubi non conficitur* chrisma;" and this continued to be the use in the diocese of Lyons down till the suppression of the French rites by Pius IX. Red was also the colour of the Mass on this day, according to the *Missale Parisiense.*

[6] Dr. J. Wickham Legg, *Comparison of the Liturgical Colours,* Transactions of the St. Paul's Ecclesiological Society, vol. i., part iii., p. 110.

XIV. OF THE POSTURES OF THE PEOPLE AT GLORIA IN EXCELSIS.

The English Prayer Book has no direction as to the posture of the people while *Gloria in excelsis* is being said, but the traditional custom was undoubtedly standing. And this custom has been recognized and expressly ordered by the rubric of our American Prayer Book: "Then shall be said or sung, *all standing,* Gloria in excelsis." But within late years, there has been introduced into a number of parishes the contrary custom of the people remaining on their knees during this hymn. This innovation not only disregards the Church's explicit direction, but is also a violation of Catholic custom.

The very character of the *Gloria in excelsis* is sufficient of itself to indicate the inappropriateness of kneeling while it is being said. It is a hymn of lofty praise and thanks, beginning with the words, "Glory be to God on high," and closing with the ascription, "thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father," and so at once suggests standing as the proper posture while it is being said or sung. Accordingly, all the old rites directed this posture. By the Sarum missal "all clerks were bound to stand turned to the altar when in the Mass *Gloria in excelsis* was precented, and while the choir sang it."[1] The same rule is found in the Ordinals of Exeter[2] and Wells.[3] And the *Lay Folks Mass Book* also directs standing whether they "synges or sayes" the *Gloria in excelsis.*[4] So likewise under the modern Roman rite, "all in choir stand at *Gloria in excelsis,*" and 'the same posture is to be observed by laymen who are present.'[5]

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[1] *Missale ad usum Sarum,* Burntisland, p. 586.

[2] Reynolds, *Ordinale Exon.,* 9 b.

[3] Reynolds, *Ordinale Wellen,* 4.

It may be objected, however, that this hymn in the Latin rites is at the beginning of the Mass, while in our present office it is said in the presence of the Sacrament, and that, therefore, kneeling is the more becoming posture. But the notion that standing is out of place when the Sacrament is exposed on the altar is a wholly mistaken one, and is without support by the ceremonial customs of the West. The *Communio* occupies in the Roman Mass precisely the same relative place as *Gloria in excelsis* in our rite, and yet Gavantus says, that if while this anthem is being sung the Sacrament is still present, the choir is "to stand in order to shew reverence to the most holy Sacrament."[6] And De Herdt tells us, that when Mass is said in the presence of the exposed Sacrament, "it is becoming that all present should stand out of reverence for so great a Sacrament,"[7] which, of course, involves standing at the *Gloria.*

It will be seen then that this rubric of our American Prayer Book is perfectly in accord with both old English and modern Roman usage. And, therefore, the faithful in obediently conforming to its direction, may feel quite sure that they are assuming that posture which at that time is most reverent, and most becoming the honour then due to the Sacramental presence.

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[4] Simmons, pp. 14, 16, 191.

[5] Bauldry, *Manuale* iii, xvi. 7, 27.

[6] *Thesaurus,* t. i. p. i. tit. xvii, 7 c.

[7] *Sacræ Liturgiæ Praxis,* t. i., 146, p. 196.

XV. OF THE POST-COMMUNION.

A variable prayer at the conclusion of the Mass, called the *Postcommunio,* the *Complenda,* or the *Oratio ad complendum,* is a feature of all the Latin liturgies. In the Uses of the Roman liturgy it comes before the *Ite missa est* or the Benediction, and is like the Collect in its structure. In the Prayer Book of 1549 only one unvarying Post-Communion was provided, the prayer, "Almighty and everliving God, we most heartily thank," etc. The poverty of this arrangement could not but be felt, and in the Ordinal of 1550, a proper Post-Communion was provided for each of the offices of Ordination. In 1552, the prayer above mentioned was moved from its position as a Post-Communion, and with the Lord's Prayer was placed after the administration of the Communion (where it still stands), and made to correspond to the prayer *Gratias tibi* which, by the Sarum and other rites, was said after the Communion. This prayer in the old rites was said in the midst of the altar; in which place the corresponding prayer in our rite ought also to be said.

The Prayer Book has clearly no intention of doing away with the Post-Communions altogether, for the ones proper to the offices of ordination are still retained in their old place "immediately before the Benediction." And our American Prayer Book has in addition a proper one in the Office for the Consecrating a Church, and has also provided for the use of the Occasional Prayers and Thanksgivings as Post-Communions, by permitting them to be said "before the Benediction."

In the old English Uses, the Post-Communion was said at the Epistle side of the altar, and this is, therefore, the proper place for saying the Post-Communions in our office. The fact that the Sacrament is still present on the altar is no reason for saying these prayers in the midst of the altar. Here again the ceremonies at the conclusion of the Mass on Maundy Thursday, and those observed in a Mass before the exposed Sacrament will guide us as to what ought to be done. In both these instances, the book is moved as usual, the Priest genuflects to the Sacrament, and then says the Post-Communion at the Epistle side. Accordingly, in our rite the book ought to be moved towards the end of *Gloria in excelsis* or during the hymn which is said in its place, and the Priest having genuflected to the veiled Sacrament, should then say the Post-Communion, one or more, at the Epistle side of the altar.

XVI. OF THE LAST GOSPEL.

The Gospel *In principio* is the latest of the additions which were made to the Priest's private devotions at Mass. By the Sarum missal it was said privately by the Priest when returning from the altar: but that it became the custom to say it at the altar is evident from a decree of a provincial council of Canterbury held in 1305, by which stipendiary or other Priests were forbidden to begin their Masses on Sundays and feast days until "post lectum evangelicum majoris missæ." That the gospel here referred to was not the gospel of the day, but the one said at the end of Mass, is clear from Lyndwood's gloss, which interprets these words as meaning: "Non ante solemnem missam *finitam*."[1]

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[1] ***Provinciale,*** **lib. iii. tit. 23, p. 238, m.**

And in the Vernon MS. of the *Lay Folks Mass Book* (p. 146), the people are bidden to remain for *In principio*:—

Pray also our Lady, and I would tell
That ye forget not the Gospel
For aught that may befall:
Take a good intention thereto
It is the In principio
In Latin that men call.

The same direction is given in Lydgate's *Vertue of the Masse*.[2]

Entering the church, with all humility,
  To hear Mass in the morning at your rising
Dispose yourself, kneeling on the knee,
  For to be there at the beginning.
From the time of his revesting,
  Depart not till he have done:
To all thy works there is great furthering
  To abide the end of In principio.

Becon also refers to it as the common custom in his day: After the post-communion, "Ye turn to the people and say *Dominus Vobiscum* . . .; and with *Ite, missa est,* ye bid them go home, . . . and saying the beginning of Saint John's Gospel, ye bless you, and cross you. . . . After all these things . . . ye shut up your book." After the Gospel, he tells us that the Priest unvested and left the altar.[3]

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[2] Quoted in *Lay Folks,* etc., p. 163.
[3] Works, vol. iii., p. 282, Parker Soc.

General Ceremonial Directions.

In the Celebration of the Holy Mysteries, the Priest ministers before the Almighty God who has declared himself to be "a consuming fire," and the sacrifice which he offers is nothing less than the Body and Blood of the eternal Son of God. The consciousness of this truth ought to be present with him, and be manifest in his whole bearing. In going to and from the altar, he should proceed with solemn gait, holding his head erect, but with his eyes cast down. In passing from one part of the altar to another, he should never move sideways, but should first turn his face in the direction in which he is going, and then proceed. He should avoid all exaggerated gestures, and everything suggestive of affectation. In a word, every act and motion ought to be pervaded by a quiet dignity and manly reverence.

1. *Of Reading:* The Priest should read all those parts of the Mass prescribed by the Prayer Book in a clear and intelligible tone of voice, avoiding on the one hand everything suggestive of declamation, and on the other of carelessness. The words should be pronounced without hurry, so that those present may hear, and at the same time the service should not be prolonged by excessive slowness

2. *Of the Bowings:* Bowings are of two kinds, of the body and of the head; they are either profound or moderate. When the Priest is at the Epistle side or in

the midst of the altar, all the bows are made towards the cross, except those which may be made at the name of a saint, and which are made towards the book. The bows which are made during the reading of the Gospel are made towards the book. After the consecration all acts of reverence are directed towards the Sacrament.[1]

(*a*) A profound bow of the body is the inclining of the body so that the extremities of the fingers will touch the knees, or so that the forehead will almost touch the top of the altar.[2] It is made at the following places: (1) When the Priest first approaches the altar, if the Blessed Sacrament be not reserved. (2) Immediately before he begins his private preparation at the foot of the altar, if the Blessed Sacrament be not reserved. (3) During the *Confiteor* and until the server has said, "Almighty God have mercy," etc. (4) At the private prayers before the Gospel.

(*b*) A moderate bow of the body is the inclining of the head and shoulders so that, when the Priest is standing at the altar his forehead will be brought almost as low as the pall on the chalice.[3] It is made: (1) At the versicles after the *Confiteor*. (2) At the prayer, "We pray thee, O Lord," etc. (3) At the prayer, "In the spirit of humility," etc. (4) At, "Receive, O Holy Trinity," etc. (5) At the *Sanctus*. (6) At the consecration of each species. (7) At the three private prayers before the communion of the Priest. (8) At, "Lord, I am not worthy," etc. (9) When the Priest communicates himself with the Host.

(*c*) The head is bowed: (1) To the cross in the sacristy before proceeding to the altar, and after returning. (2) At *Gloria Patri* at the end of the psalms *Judica* and *Lavabo*. (3) Each time the Priest says "Let us pray." (4) At the word "God," in the beginning of the Creed, and also at the words, "together is worshipped." (5) At the special commemoration of the living, and of the dead. (6) At the words, "and when he had given thanks," before each consecration. (7) At the *Agnus*. (8) In the *Gloria in excelsis* at the word "God" in the beginning; and at the words "we worship thee;" "we give thanks to thee;" "receive our prayer;" and "O Christ." (9) During the prayer, "Let this my bounden duty," etc. (10) Before the lowest step of the altar at the end of the Mass, if the Sacrament be not reserved. (11) Each time he passes to or from the midst of the altar, except when he has just been bowing profoundly to the altar, or is about to kiss the altar.[4] (12) The head is bowed profoundly each time the sacred name of "Jesus" is mentioned; and moderately at the name of "Mary," and at the name of the Saint whose feast is being kept.

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[1] Romsée, *Praxis Cel. Missam,* t. i. p. i. a. vi.

[2] De Herdt, *Sacræ Liturgiæ Praxis,* t. i. 121.

[3] *Ibid.*

3. *Of the Genuflections:* A genuflection is made by bringing the right knee down to the ground near to the left foot, the head being held erect; as soon as the Priest touches the floor with his knee, he immediately rises without delay. When a genuflection is made at the altar before the consecration, the hands are placed on the altar beyond the corporal, but after consecration and before the ablutions they are placed upon the corporal.[5] When the Priest kneels on both knees as at the

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[4] Romsée, *Praxis Cel. Missam,* t. i. p. ii. *Summarium.*

[5] It is a general ceremonial principle, that when the hands are placed upon the altar before consecration, they are placed beyond the corporal, so as not to soil it unnecessarily; but after consecration and before the

Confession and the prayer immediately before the Canon, he withdraws his hands from the altar, and keeps them joined before the breast during the time he is kneeling.[6] A genuflection on the right knee is made at the following places: (1) Before the lowest step, when the Priest first approaches the altar, if the Blessed Sacrament be in the tabernacle. (2) At the same place, immediately before beginning the Mass, if the Blessed Sacrament be in the tabernacle. (3) In the Creed, at the words, "And was incarnate . . . and was made man." (4) Before and after the elevation of the Host, and before and after the elevation of the chalice. (5) Before the words "By whom, and with whom," etc. (6) At the end of Canon after the words "World without end." (7) Before the Fraction of the Host which takes place after the Canon. (8) After the Commixture. (9) Before the words, "Lord I am not worthy," etc. (10) After the Priest has communicated himself with the Host and uncovered the chalice. (11) After he has received the sacred Blood. (12) After communicating each railful of the people with the Body of the Lord, the Priest replaces the paten or ciborium upon the corporal, uncovers the chalice, and genuflects. (13) Having communicated each railful with the sacred Blood, he replaces the chalice on the corporal, genuflects, and then taking the paten or ciborium proceeds to communicate the next railful. (14) After all have been communicated and before the Lord's Prayer. (15) Immediately

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ablutions, they are placed on the corporal, so that if any of the sacred particles should be detached from the fingers they may fall upon the corporal, and afterwards be gathered up when the corporal is swept with the paten at the ablutions.

[6] Romsée, *Praxis Cel. Mis.*, t. i. p. i. a. vi.

after the *Gloria in excelsis,* before he goes to the Epistle side to say the Post-Communion prayers. (16) Immediately before the Blessing. (17) Immediately after the Blessing. (18) Again after uncovering the chalice and paten, and before consuming what remains of the Sacrament. (19) In the last Gospel, at the words, "And the Word was made flesh." (20) Before the lowest step of the altar at the end of the Mass, if the Blessed Sacrament be in the tabernacle.

It will be observed that if the Sacrament is reserved, the Priest makes three genuflections which are not otherwise made, viz.: one when he first approaches the altar, one just before "In the name," etc., and one before leaving the altar. But the server genuflects each time he passes the midst.

4. *Of the Extending and Lifting up of the Hands:* When the hands are to be extended, they are first joined, and then raised as high as the shoulders, the upper part of the arm being kept close to the body, and the palm of one hand turned directly towards the other.[7] This position of the hands is the ancient attitude of prayer,[8] and is observed at all the prayers which are said aloud. It is also observed in ascriptions of praise, as at the beginning of the Creed, during the Preface, at the first clause of the Canon, and at the beginning of the *Gloria in excelsis.*

5. *Of the Joining of the Hands: (a)* When the hands

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[7] Romsée Bauldry, Merati, et omnes alii.

[8] Tertullian *(De Oratione,* c. ix. 14) says, "We not only lift them (our hands) up, but even spread them out, modelling them after the Lord's Passion, and while we pray, confess Christ." "Praying with modesty and humility, we shall the rather commend our prayers unto God, not even our hands being uplifted too high, but being lifted up with moderation and seemliness." (*Ibid.* c. ix. 17) cf. also S. Cyprian, *Exhort. ad Mart.,* c. viii.; S. Greg. Nyssa, in *Vita Mosis;* and Prudentius, *hymno 6, peri Stephanon.*
Cf. also S. Thom., *Summa,* p. iii. q. 83, art. v. Ad quin.

are joined before the breast one palm is placed directly against the other, the corresponding fingers are applied the one to the other, and the right thumb is placed upon the left in the form of a cross; but after the consecration and before the ablutions, the thumbs are not crossed, the thumb and forefinger of each hand being kept joined together.[9] When the hands are held before the breast, the fingers are turned a little upwards. It is a general rule, that when the Priest is not performing any action with his hands, he should keep them joined before his breast. But when he is seated, the hands are extended upon the knees.

(b) In certain places the joined hands are placed upon the altar, as an expression of humility.[10] In which case the extremities of the longer fingers rest upon the edge of the corporal, and the little fingers touch the front part of the altar.[11] This position of the hands is observed at the following places: (1) At the prayer, "We pray thee, O Lord," etc. (2) At, "In the spirit of humility," etc. (3) At, "Receive, O Holy Trinity," etc. (4) At the three private prayers before the Priest makes his communion. (5) At, "Let this my bounden duty," etc. In all of which places the Priest also observes to bow his body, except at the last when he bows his head only.

6. *Of the Making the Sign of the Cross: (a)* When the Priest signs himself, the left hand is placed a little below the breast, and his right hand being open and the fingers close to one another, he touches with the longer fingers first his forehead, then his breast, then

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[9] Authors generally.

[10] S. Thom., *Summa,* p. iii. q. 83. art. v. Ad. quin.

[11] Authors generally.

his left shoulder, and afterwards his right shoulder. After the consecration and before the ablutions, the finger and thumb of each hand are kept joined together, and the left hand is so placed below the breast that these fingers do not touch the chasuble, lest any of the sacred particles adhere to it.[12]

(b) When the priest makes the sign of the cross over the people at the Absolution, his left hand is placed a little below the breast, and not upon the altar, and with the open right hand, held upright, the fingers being close together, he makes the sign of the cross perpendicularly towards the people by moving his hand in a straight line from the height of his forehead down as far as the lower part of his breast, and then moving it from left to right about the height of the upper part of his breast.[13] He makes the sign of the cross in the same way at the Blessing, except that the thumb and forefinger of each hand are joined together.

(c) When he makes the sign of the cross over the oblations before consecration, the left hand rests upon the altar beyond the corporal, and with the open right hand he makes the sign of the cross by drawing a straight line over the oblations towards himself, and then another line from left to right over the oblations. After consecration, when the sign of the cross is made over the Sacrament, the thumb and forefinger of each hand are kept joined together, and the left hand rests upon the corporal.[14]

7. *Of the Smiting of the Breast:* The smiting of the

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[12] Idem.

[13] Romsée, *Prax. Cel. Mis.*, t. i. p. i. vi.

[14] Authors generally.

breast is an act expressive of penitence, and of the sense of unworthiness. The left hand is placed below the breast, and the breast is struck with the extremities of the longer fingers of the right hand. If the Priest is at the altar, the left hand is placed upon it beyond the corporal; but after consecration it is placed on the corporal, except at "Lord, I am not worthy," etc., when the left hand holds the paten and Host. Care should be taken that no sound is made, and that, after consecration, the thumb and forefinger are not brought in contact with the chasuble.[15] The breast is struck at the following places: (1) Thrice in the *Confiteor,* at the words, "by my fault, by my own fault, by my own most grievous fault." (2) Thrice in the general Confession, at the words, "by thought, word, and deed." (3) Once in the Canon, at the words, "And although we are unworthy." (4) Thrice in the *Agnus,* viz.: once at the words, "have mercy upon us;" and once again at the second "have mercy upon us;" and the third time at "grant us thy peace." But in the Requiem Masses the breast is not struck during the *Agnus* because these words are not said. (5) Thrice at the words, "Lord, I am not worthy," etc.

8. *Of the Lifting up of the Eyes:* It is recorded in more than one place in the Gospel that our Lord was wont in prayer to look up to heaven, and an apostolic tradition, enshrined in very many of the ancient liturgies, tells us that, before instituting the blessed Sacrament, "he lifted up his eyes to heaven, unto God his Father."[16] And, therefore, the Christian Priest, following the example of his Lord, has been accustomed at certain places in the celebration of the Holy Mys-

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[15] Authors generally.

[16] *Canon Missæ.*

teries, to observe the same action. When the eyes are directed to be raised, they are lifted to the cross, without any motion of the head.[17] They are raised at the following places: (1) Immediately before the prayer, "Cleanse my heart," etc. (2) At the oblation of the bread, as he says the words, "Receive, O Holy Father, Almighty, everlasting God." (3) At the oblation of the chalice, while he says the prayer, "We offer unto thee," etc. (4) As he says the words, "Come, O thou the Sanctifier." (5) Immediately before the prayer, "Receive, O Holy Trinity," etc. (6) In the beginning of the Canon, at the words, "to thee, Almighty God." (7) In the Canon, immediately after the words, "he took bread."

9. *Of the Kissing of the Altar:* The kisses with which the altar is saluted are made by the Priest as expressive of a reverential regard and love for Jesus Christ. The same is to be said of the kiss which is given to the cross on the amice, maniple, and stole, and to the book of the Gospels.[18] When the Priest is about to salute the people, he first takes the salutation from the altar, which represents Jesus Christ,[19] and then turning to the people, he bestows it upon them. Anciently there were a number of salutations to the people in the Mass, but the only ones which we now have are the "Let us pray for the whole state," etc., answering to the *Orate fratres,* and the Blessing at the end, so that the number of kisses of the altar has been correspondingly lessened. In kissing the altar, the Priest stands a short distance from it, and placing his hands upon it

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[17] Bauldry, *Manuale Sacrarum Cærimoniarum,* p. iii. cap. vi.

[18] Gavantus, *Thesaurus Sacrorum Rituum,* t. i. p. ii. tit. iv. i.

[19] Ibid, tit. v. i.

(beyond the corporal, before consecration; but upon the corporal, after consecration and before the ablutions), inclines his body directly towards the altar cross, and kisses the middle of the fore part of the altar,[20] or the cross on the corporal[21] (if it be spread), without any twisting of the body or neck. The mode of kissing the book of the Gospels will be found in its proper place. The altar is kissed: (1) In the prayer, "We pray thee, O Lord," etc. (2) Immediately before "Let us pray for the whole state," etc. (3) Before the Blessing. (4) Immediately after the prayer, "Let this my bounden duty," etc.

10. *Of Turning towards the People:* When the Priest turns towards the people the eyes are closed or cast down. If he be at the Epistle side, he always turns by his left hand, and he returns the same way by his right hand. If he be in the midst of the altar he turns by his right hand, and returns by the opposite way, and so completes the circle. But at the Blessing, the Sacrament being on the altar, when he turns by his right hand he moves somewhat towards the Gospel side, so that when he is turned to the people his back will not be towards the Sacrament; in returning to the altar, he does not complete the circle, but turns again by the same way. When he turns to the people with the Sacrament in his hands, he does not move towards the Gospel side, but turns directly in the midst, and returns by his right hand, so completing the circle.[22]

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[20] Merati, *Novæ Observationes et Add. ad Gav. Com.*, t. i. p. ii. tit. iv. ii. et iii.

[21] Cavalierus, *Commentaria,* t. v. cap. vii. xxxii, and Bauldry, *Manuale, etc.,* p. iii. tit. ii. rub. ii. iii., also Gavantus and Merati, t. i. p. ii. tit. ii.

[22] Merati, *passim.*

The Order of the Ceremonies of Low Mass.

CHAPTER I.

The Preparation for a Low Mass.

1. Of the Altar.—The Altar at which the Holy Eucharist is celebrated ought to have upon it: (1) *Three linen cloths,* white and clean.[1] (2) An *altar cloth,* or at least a *superfrontal* of the proper colour, and made of some rich material.[2] (3) *A crucifix,* or at least *a cross* standing upon the middle of the retable. (4) *Two wax candles* lighted, one on either side of the cross. These candles may be two of the six standard candles which are always upon the altar, or two smaller candlesticks may be placed upon the altar when there is to be a Low Mass, and afterward removed to the credence. At a parochial or community Low Mass, which is said upon some special occasion, four candles

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[1] Lyndwood, *Provinciale,* lib. iii. tit. 23, p. 236. The two undermost of these three cloths are of heavy but fine linen, without any ornamentation, and are made the exact size of the top of the altar, with a hem of about an inch and a half. Both of these cloths are distinct from the *Chrismale,* or cere-cloth, which covered the consecrated altar-stone (De Herdt, *Sacræ Liturgiæ Praxis,* t. i. 179). The third or uppermost cloth is made of finer linen, and is very much larger. It ought to be sufficiently long to cover completely both ends of the altar. It may have five small crosses worked in white in the part which lies on the top of the altar, one in the middle and one towards each corner. It may also have the ends ornamented with embroidery or fringe, provided no other color than white is used in such ornamentation. (Bauldry, *Manuale, etc.,* Appendix). These cloths should be kept white and clean, and at such times as the altar is not being used, they should be protected from dust by a cover of some green material made to fit the top of the altar *(ibid.).*

[2] Lyndwood, *Provinciale,* lib. iii. tit. 27, p. 252, and Canon 82 of 1603.

are sometimes lighted.[3] (5) *The book* closed and placed upon the book-rest or cushion at the Epistle side of the altar.[4] The part of the book which opens ought to be turned towards the midst of the altar.[5]

2. OF THE CREDENCE.—On the credence, which ought to be covered with a white linen cloth, are placed: (1) *The box* with the small breads; (2) *Two cruets,* one with wine, and the other with pure and clean water; (3) The *"decent basin"* in which to receive the offerings of the people, if there is to be a collection; (4) *A basin and napkin** to be used at the washing of the Priest's fingers; (5) *The sacring bell;* (6) *The houselling cloth* for the use of the clergy who are to be communicated.[6]

3. OF THE PRIEST.—The preparation of the Priest for celebrating the Holy Mysteries is twofold: as to his body, he must be fasting from the midnight before, in accordance with the custom of the whole Church of God;[7] as to his soul, he must have cleansed his conscience by careful self-examination and hearty repentance, lest that which is ordained for life become unto him the occasion of death. He says Mattins,[8] and after-

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[3] Lyndwood, *Provinciale,* lib. iii. titi. 23, p. 236. De Hert, *Sac. Lit. Praxis,* t. i. 184.

[4] The book should not be placed obliquely at the Epistle side, but so that it will look directly towards the east wall.

[5] Merati, *Nov. Ob. ad Gav. Com.,* t. i. p. ii. tit. ii. xi.

* The *Lavabo-towel* or napkin is made of linen 36 inches long and 27 inches wide. The ends may be ornamented with fringe or lace (Gavantus).

[6] When there is no server, the box with the hosts, the cruets, and the basin and napkin ought to be placed on a small table close to the altar at the Epistle side, so that the Priest need not leave the foot-pace.

[7] The practice of fasting before celebrating often entails grave inconvenience, but this cannot excuse from the observance of so universal a law, and it is certainly open to doubt whether a single Bishop has the power to dispense with what is observed by the whole Church.

[8] By the ancient law of the Church the parish Priest was forbidden "to celebrate Mass before he had recited the Matutinal office, together with Prime and Terce of the day." (Lyndwood, *Provinciale,* lib. iii.

ward he spends some time in prayer in immediate preparation for the Mass, saying the *Preparatio ad Missam* or other like office. In his prayers he will lay before God the object for which he desires to offer the Holy Sacrifice; for, while the ultimate end of every Mass is the advancement of God's glory, the Priest should always have a special intention of applying the fruit of each Mass to some one person, or number of persons, or for the furtherance of some special object. Having finished his devotions, he should preserve a recollected mind, abstaining as far as possible from all conversation. Proceeding to the sacristy where the vestments and other things necessary for the Mass are kept, he reads through (if he has not done so already) the Collect, Epistle, Gospel, Preface (if a proper one is appointed), the Post-Communion, and the last Gospel, if a Gospel other than *In principio* is to be read, noting the places where a reverence or genuflection is to be made. Afterwards he washes his hands,[9] saying:

GIVE thy virtue, O Lord, unto my hands, that every stain being washed away, I may be able to serve thee without defilement of mind or body.

4. OF THE CHALICE.—The Priest next prepares the chalice (which must be of gold, or of silver, or the

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titi. 23, p. 236). The spirit of this law is still in force, and the Prayer Book evidently contemplates the saying of Mattins (which is made up of the ancient offices of Mattins and Lauds) before the Mass.

[9] The washing of the hands before the Priest approaches the altar was suggested no doubt by the command given in Ex. xxx., 17-21, and its observance dates from the earliest antiquity. (Card. Bona, *De Rebus Liturgicis,* lib. ii. cap. i.) The York is the only one of the English Missals which gives directions for this rite; the others do not mention it. But, as Mr. Maskell says, "it is not probable that the washing would be omitted; an observance so universal, and one which, although a ceremony, almost the light of nature would suggest." *(Ancient Liturgy,* 3d. ed., p. 3.)

bowl at least must be of silver lined with gold[10]) in the following order: Over the mouth of it he places a clean purificator[11] folded lengthwise, so that the ends hang over the bowl; upon the purificator he places the paten, which must be of gold or of silver plated with gold; on this he places a large perfect host, first passing his fingers lightly over it to remove any loose particles; he covers the paten first with the small linen pall,[12] and then with the silk veil, arranging the latter so that it will cover the foot of the chalice in front; upon the veil he places the burse[13] (having within it the linen corporal[14] folded), which ought to be so placed that the open side will be turned towards the Priest when he carries the chalice.

5. OF THE VESTING OF THE PRIEST.—The chalice having been prepared, the Priest lays aside his biretta, and also his zuchetto, if he wears one, and proceeds to vest over his cassock, saying the proper prayers.[15]

(a) First, he takes the *Amice* near the ends and by

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[10] Lyndwood, *Provinciale,* lib. i. tit. i. p. 9, et lib. iii. tit. xxiii. p. 234, et idem, tit. xxvi., p. 249.

[11] The Purificator, according to Gavantus, is made 13½ inches square, with a narrow hem. A small cross is worked in the middle. It is folded in three parts lengthwise.

[12] The Pall in its modern form is made of fine white linen, from 5 to 7 inches square. A small cross is worked in the middle of the upper side, and it may have an edging of narrow lace.

[13] Gavantus gives the measurement of the silk veil as 26½ inches square, and of the burse as about 9 inches.

[14] The Corporal is made of fine white linen, 22½ inches square, with the hem about ½ inch. It is folded four times, thus dividing it into 9 squares; and in the middle square of one side a small red cross is worked; this is the only embroidery which ought to be upon it.

[15] All the prayers given above at the putting on of the vestments, except the one said at the alb, are to be found with but slight verbal differences in the earliest order given by Martene, the pontifical of Saint Prudentius of Troyes, a MS. of the ninth or tenth century, and in the Mozarabic rite. The prayers said at the amice, girdle, and chasuble are also in a MS. of the Church of Saint Gatian of Tours, of the same period, and in the Ambrosian rite. *(De Antiquis Ecclesiæ Ritibus,* t. i. pp. 526, 467, 553, 471.)

the strings, and kisses the middle of the upper part where is the cross; then he places it upon his head for an instant,[16] and straightway lowers it to the neck; covering round the neck and shoulders, he crosses the right string over the left on the breast, draws them under the arms, crosses them behind, and returns and ties them in front, saying:

PUT upon my head, O Lord, the helmet of salvation, that I may overcome the assaults of the devil.

(b) Next, he puts on the *Alb,* placing the right arm into the right sleeve first, then the left arm into the left sleeve, and fastens it at the neck, saying:

MAKE me white, O Lord, and purify my heart, that having been made white in the blood of the Lamb, I may have the fruition of everlasting joys.[17]

(c) Then taking the *Cincture,* he girds himself, saying:

GIRD me about, O Lord, with the cincture of purity, and extinguish in my loins every inordinate desire, so that the virtue of continence and chastity may ever abide within me.

(d) Care should be taken that the alb covers the cassock and hangs evenly all around. The Priest then takes the *Maniple,* kisses the cross upon the middle of it, and fastens it upon the left arm, a little below the elbow, saying:

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[16] The direction to put the amice on the head before lowering it to the shoulders is a reminiscence of the fact that anciently it was regarded as a covering for the head, and was only pushed back when the Priest reached the altar. (Le Brun, *Explication, etc., de la Messe,* t. i. p. 42.)

[17] Rev. vii., 9. 14.

GRANT, O Lord, that I may now so bear the maniple of tears and sorrow, that hereafter I may receive with joy the reward of my labour.[18]

(e) Then receiving the *Stole* with both hands, he kisses it in like manner, puts the middle of it on his neck, and crosses it on his breast, so that the part from the left shoulder may hang upon the right side; and the part from the right shoulder hang upon the left side, and be crossed over the part from the left shoulder.[19] Then he fastens both parts of the stole with the ends of the cincture, saying:

GIVE unto me again, O Lord, the stole of immortality, which I lost by the transgression of my first parent; and although I am unworthy to draw near to thy holy mystery, yet grant that I may be made meet for everlasting joy.

(f) Next, he puts on the *Chasuble,* saying:

O LORD, who hast said: My yoke is easy, and my burden is light; Grant me such strength to bear it that I may at length obtain thy gracious favour. Amen.

6. OF THE APPROACH TO THE ALTAR.—Afterward he may fasten his handkerchief to the cincture at the right side. Then he covers his head with the biretta,[20]

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[18] "They that sow in tears shall reap in joy. He that now goeth on his way weeping, and beareth forth good seed, shall doubtless come again with joy, and bring his sheaves *(manipulos suos)* with him." (Psalm cxxvi., 6, 7.)

[19] Gavantus, *Thesaurus, etc.,* t. i. p. ii. tit. i. 3.

[20] "Before the tenth century," says Romsée, "the Celebrant passed to the altar with his head uncovered." *(Sensus Litteralis, etc.,* cap. ii. art. i.) The reason for afterwards covering the head was probably a practical one, to give protection against the draughts in passing through large unheated churches. That the biretta, and the "square cappe" worn in England in the sixteenth century, are one and the same thing, has been shown conclusively by Father Robinson, of the Society of Saint John the Evangelist, in his scholarly monograph,

takes the chalice into his left hand by the knop, his right hand being placed upon the burse, and holds it raised as high as the breast. He bows to the crucifix, or other sacred object in the sacristy, and proceeds to the altar, the server, vested in surplice,[21] preceding him. They both walk with eyes cast down, with solemn gait, and *with heads erect.* The Priest ought not to salute any one whom he may meet on his way to the altar, except it be his Bishop or other ecclesiastic of rank, or the priests in choir through which he passes; to all these he will bow his head, but without uncovering. He will likewise bow to any Priest whom he may meet returning from celebrating Mass. If the way be too narrow for both to pass at the same time, the Priest who is about to celebrate ought to give way to the Priest who has celebrated. It is to be noted, that if the Priest is not carrying the chalice, he will uncover his head when making the above inclinations.

If he passes by the high altar he bows profoundly, with head covered; if the Sacrament be in the tabernacle, he genuflects on the right knee with head covered. He takes no notice of other altars if the Sacrament be not reserved thereon.

He genuflects on both knees and uncovers his head whenever, on going to or from the altar, he passes by where the Sacrament is exposed, or is being elevated or administered to the faithful, or is being carried near him through the church. He ought not to rise until the Blessed Sacrament has passed by, or the elevation is finished and the chalice placed upon the altar. In

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entitled *The Pileus Quadratus: An inquiry into the relation of the Priests' Square Cap to the Common Academical Catercap and to the Judicial Corner-cap.* Trans. of the St. Paul's Eccl. Soc. vol. v. 1901.

[21] Lyndwood, *Provinciale*, lib. iii. tit. 23. p. 236.

case Holy Communion is being administered he need not wait until all have been communicated, but may at once cover his head, rise and proceed on his way.

When the Priest has come to the altar at which he is to celebrate, standing in the midst before the lowest step, he uncovers his head with his right hand, and gives the biretta to the server who is at his right; then together with the server he bows his body profoundly to the altar. If the Sacrament be reserved on the altar, he genuflects on the right knee to the ground. The server immediately lays aside the biretta in some convenient place, but not upon the credence table, returns and bows in the midst, and then kneels below the lowest step at the Gospel side.

The Priest having bowed or genuflected, goes up the steps of the altar, and places the chalice on the altar towards the Gospel side, the other side being occupied by the book. He takes the burse with the left hand, and with the right hand takes out the corporal. Holding the corporal unfolded on the altar with the right hand, he places the burse on the Gospel side against the retable (but not under a candlestick, lest it should be soiled) in such a way that the open part will be turned towards the midst.[22] He then spreads the corporal with both hands on the middle of the altar, keeping the part which has the cross embroidered upon it turned towards himself, so that he may conveniently kiss the cross at the osculations.[23] Next he takes the chalice by the knop with the left hand, the right hand being placed upon top, and sets it on the corporal; then he arranges the veil, which should hang sufficiently low in front to hide the foot of the chalice, but which should not cover the cross on the corporal. Then he joins his hands, bows slightly to the cross, turns by his right and goes to the Epistle side, turns towards the book, opens it upon the book rest, and conveniently sets the markers. He joins his hands, turns by his left and goes to the midst, bows to the cross, and turning by his right hand he moves back a little towards the Gospel side, so that he may not turn his back upon the cross, and goes down below the lowest step of the altar; or, if there are more than three steps, divided into different orders, he need not return to below the lowest step of all, but it will suffice, if he goes down below the lowest step of the first order.[24] Then he turns himself by his left, and faces the midst of the altar.

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[22] Merati, *Nov. Ob. ad Gav. Com.,* t. i. p. ii. tit. ii. xiv.

[23] Ibid, xiii. The corporal should be carefully unfolded upon the altar, and should not be lifted up nor shaken, nor should it be allowed to hang over the front of the altar; for it may happen that some of the sacred particles, having been overlooked at a previous Mass are folded within it, so that, if care is not exercised, they may fall to the ground and be trodden under foot.

CHAPTER II.

THE PRIVATE PRAYERS AT THE FOOT OF THE ALTAR.[1]

1. With hands joined before his breast, he bows his body profoundly to the cross; or if the Blessed Sacrament be in the tabernacle, he genuflects on the right knee; then standing erect, he places the left hand a little below the breast, and making the sign of the cross from the forehead to the breast with the right hand, says privately:

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[24] Bauldry, *Manuale, etc.*, p. iii. tit. ii. rub. iv. n. 3, and Merati, *Novæ Ob., etc.*, t. i. tit. ii. xviii.

[1] See *Notes on the Mass*, i., p. 1.

IN the name of the Father, and of the Son, and of the Holy Ghost. Amen.[2]

Then he joins his hands before the breast, and says,

V. I will go unto the altar of God.

The server kneeling at his left, continues:[3]

R. Even unto the God of my joy and gladness.

In the same way, the Priest begins and continues alternately with the server, the following psalm:

PSALM 43. *Judica me, Deus.*

GIVE sentence with me, O God, and defend my cause against the ungodly people: O deliver me from the deceitful, and wicked man.

S. For thou art the God of my strength, why hast thou put me from thee: and why go I so heavily, while the enemy oppresseth me?

P. O send out thy light and thy truth, that they may lead me: and bring me unto thy holy hill, and to thy dwelling.

S. And that I may go unto the altar of God, even unto the God of my joy and gladness: and upon the harp will I give thanks unto thee, O God, my God.

P. Why art thou so heavy, O my soul: and why art thou so disquieted within me?

S. O put thy trust in God: for I will yet give him thanks, which is the help of my countenance, and my God.

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[2] Having begun the Mass with the words, "In the name," etc., the Priest will not take any notice of what may be done at another altar, even though the Sacrament be there elevated, but will proceed with his own Mass to the end.

[3] If the server be not instructed to make the responses, the Priest both here and elsewhere says them himself. In which case, after the Priest has said *Confiteor,* he adds: "Almighty God have mercy upon *me,*" etc., and then, "The Almighty and merciful Lord," etc.

Then the Priest, bowing his head, says:

P. Glory be to the Father, and to the Son: and to the Holy Ghost.

S. As it was in the beginning, is now, and ever shall be: world without end. Amen.

The Priest repeats the antiphon: *V.* I will go unto the altar of God.

R. Even unto the God of my joy and gladness.

The psalm *Judica me, Deus* is omitted in Requiem Masses, and throughout Passion-tide, that is from Passion Sunday until Holy Sabbath exclusive. At which times, the Priest having said, "In the name," etc., and the antiphon, "I will go," etc., says immediately, "Our help," etc., as below.

2. After the antiphon, the Priest signs himself with the sign of the cross, saying:

V. Our help is in the name of the Lord.

R. Who hath made heaven and earth.

Then with hands joined before the breast, he bows his body profoundly, and says:

Confiteor.

I CONFESS to God Almighty, to blessed Mary Ever-Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, all the Saints, and to you, my brethren,[4] that I have sinned exceedingly in thought, word, and deed *(He places his left hand a little below the breast, and with the extremities of the fingers of the right hand, strikes his breast thrice, saying:)* by my fault, by my own fault, by my own most grievous fault. Therefore

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[4] The Priest at Low Mass does not turn towards the server as he says "you, my brethren." At High Mass the Celebrant turns himself towards the Deacon and Sub-deacon at these words.

I beg blessed Mary Ever-Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, all the Saints, and you, my brethren, to pray for me to the Lord our God.

The server, with hands joined, answers:

Misereatur.

ALMIGHTY GOD have mercy upon thee, forgive thee thy sins, and bring thee to everlasting life.

The Priest says, "Amen," and stands erect. Then the server, bowing forward, repeats the Confession. Where the Priest said, "to you, my brethren," and, "you, my brethren," the server says, "to thee, father," and "thee, father;" and as he says these words, he turns himself somewhat towards the Priest. He also strikes the breast thrice at the words, "by my fault," etc. After the server has said the Confession, the Priest with hands joined, says:

Misereatur.

ALMIGHTY GOD have mercy upon you, forgive you your sins, and bring you to everlasting life. *R.* Amen.

Then the Priest makes the sign of the cross from his forehead to his breast (the server doing likewise), saying:

Indulgentiam.

THE Almighty and merciful Lord grant unto us pardon, absolution, and remission of all our sins. *R.* Amen.

Then the Priest joins his hands before the breast, and moderately bowing, says:

V. Wilt thou not, O God, turn again and quicken us?

R. That thy people may rejoice in thee.[3]
V. O Lord, shew thy mercy upon us.
R. And grant us thy salvation.[4]
V. O Lord, hear my prayer.
R. And let my cry come unto thee.[5]
V. The Lord be with you.[6]
R. And with thy spirit.[7]

3. Then extending and joining his hands, the Priest says: "Let us pray." Holding his head erect, and with hands joined before the breast, he goes up the steps of the altar, saying privately:

Aufer a nobis.

TAKE away from us, we beseech thee, O Lord, our iniquities, that we may be worthy with pure minds to enter into the holy of holies; through Christ our Lord. Amen.[8]

4. The server rises, bows or genuflects in the midst, and then kneels *on* the lowest step at the Gospel side, where he remains until the end of the Epistle. The Priest having gone up to the altar, bowing moderately before it, with hands joined, places the extremities of the six longer fingers upon the corporal; (so that the little fingers merely touch the front of the mensa of the altar, the remainder of the hands being held between the altar and himself, and the right thumb being placed upon the left in the form of a cross), and then says:

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[3] Psalm, lxxxv. 6. [4] Ibid, 7. [5] Psalm, cii. 1. [6] Ruth, ii. 4. [7] II. Tim., iv. 22.

[8] This prayer is in Egbert's Pontifical (Surtees Soc. p. 44) and in all the English Uses; it is also found in the Gregorian Sacramentary (Muratori, *Liturgia Romana Vetus,* t. ii. col. 479).

Oramus te.

WE pray thee, O Lord, by the merits of thy Saints *(He extends his hands, placing the extremities of the longer fingers on either side of the corporal, and kisses the cross on the corporal, saying):* whose relics are here *(joining his hands before the breast, and standing erect, he continues):* and of all thy saints, that it may please thee to forgive me all my sins. Amen.[9]

If there are no relics in the altar, he omits the words, "of thy Saints whose relics are here, and," and kisses the altar either at the beginning of the prayer, or at the words, "that it may please thee."[10]

CHAPTER III.

From the Lord's Prayer to the Offertory.

(Missa Catechumenorum.)

1. **¶ The Table, at the Communion-time having a fair white linen cloth[1] upon it, shall stand in the body of the Church, or in the Chancel. And the Minister, standing at the right side[2] of the Table, or where Morning and Evening Prayer are appointed to be said,[3] shall say the Lord's**

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[9] This prayer is found with but slight verbal differences in the Mass of Illyricus, in a Sacramentary of the monastery of Saint Denys in France, a MS. of the ninth century, (Martene, *De Ant. Eccl. Rit.*, t. i. pp. 502), and in a missal of Utrecht belonging to the same period. (Le Brun, *Explication, etc.*, in loc.)

[10] Romsée, *Sensus Litteralis, etc.*, cap. ii. Art. v. 6. Gavantus, *Thesaurus, etc.*, t. i. p. ii. tit. iv. 1. Bauldry, *Manuale, etc.*, p. iii. tit. iv. 1. Le Brun, in loc. Claude de Vert, *Explication,* I. 153.

[1] This "fair white linen cloth," is, by common acceptance, taken to be the uppermost of the three cloths with which the top of the altar is covered.

[2] See *Notes on the Mass,* ii, p. 2.

[3] This permission to say the first part of the Mass in a place other than at the altar is not without ritual analogy. In a pontifical Mass,

Prayer and the Collect following, the People kneeling; but the Lord's Prayer may be omitted, if Morning Prayer hath been said immediately before.

The Priest having said, "We pray thee, O Lord," etc., as above, without making any further reverence to the cross, turns by his right, and goes to the Epistle side of the altar. Then, standing turned to the book, he signs himself with the sign of the cross; but in Requiem Masses instead of signing himself, he makes the sign of the cross over the book with his open right hand, his left hand resting on the altar, or on the book.[4] Then immediately extending his hands, and raising them, but so that the extremities of the fingers will not be higher than the shoulders, the palm of one hand being turned towards the other, he says "the Lord's Prayer and the Collect following." As he says, "through Christ our Lord," he joins his hands before the breast, but does not bow his head, as the sacred name is not mentioned.

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And

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the Bishop who celebrates, having censed the altar, goes to his seat, where he says the rest of the service as far as the Offertory *(Cæremoniale Episcoporum,* lib. ii. cap. viii. 35 et seq). And Pelliccia tells us that "this custom, which at the present day is kept up by Bishops only, was in the middle ages in some churches observed by Presbyters also when they celebrated." *(Polity of the Christian Church,* Eng. trans. p. 228.) It is, however, very undesirable that at an ordinary Mass the Priest should ever say any part of the service away from the altar; it is very much better to leave the observance of this peculiar custom to the Bishops. This rubrical provision is not in the English Prayer Book; nor is the concluding clause, "but the Lord's Prayer," etc.

[4] Anciently the Priest made the sign of the cross before the Introit, as marking the beginning of the Mass proper. The Lord's Prayer and Collect for purity in our rite occupy the same relative position as the Introit, and, therefore, the sign of the cross is very fittingly made at this place. (Romsée, *Sensus Litteralis*, etc., cap. ii. art. vi. ii.) In Requiems the sign of the cross is made over the book, as if over the dead for whom the Mass is offered. (Gavantus, *Thesaurus,* t. i. p. ii. tit. xiii. 1.)

forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

The Collect.

ALMIGHTY God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. *Amen.*

2. Then with hands joined before the breast, the Priest (if the Commandments are to be said) turns by his left, and goes to the midst,[5] bows slightly to the cross, and turns by his right towards the people.

¶ Then shall the Minister, turning to the People, rehearse distinctly The Ten Commandments; and the People, still kneeling, shall, after every Commandment, ask God mercy for their transgressions for the time past, and grace to keep the law for the time to come.

¶ The Decalogue may be omitted, provided it be said once on each Sunday. But Note, That whenever it is omitted, the Minister shall say the Summary of the Law, beginning, Hear what our Lord Jesus Christ saith.

Minister.

GOD spake these words, and said: I am the Lord thy God; Thou shalt have none other gods but me.

People. **Lord, have mercy upon us, and incline our hearts to keep this law.**

Minister. **Thou shalt not make to thyself any graven** image, nor the likeness of anything that is in heaven above, or in the earth beneath, or in the water under the earth; thou shalt not bow down to them, nor worship them; for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me; and show mercy unto thousands in them that love me and keep my commandments.

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[5] With regard to the place for saying the Decalogue, the ritual analogy of the Kyries, of which our present arrangement is evidently an expansion, has been followed. At a High Mass or Missa Cantata, the Kyries are said by the Priest standing at the Epistle side, but at a Low Mass they are said in the midst; hence the above direction to say the Decalogue in the latter place.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltless, that taketh his Name in vain.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day and hallowed it.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Honour thy father and thy mother; that thy days may be long in the land which the Lord thy God giveth thee.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt do no murder.

People. **Lord, have mercy upon us, and incline our hearts to keep this law.**

Minister. **Thou shalt not commit adultery.**

People. **Lord, have mercy upon us, and incline our hearts to keep this law.**

Minister. **Thou shalt not steal.**

People. **Lord, have mercy upon us, and incline our hearts to keep this law.**

Minister. **Thou shalt not bear false witness against thy neighbour.**

People. **Lord, have mercy upon us, and incline our hearts to keep this law.**

Minister. **Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor anything that is his.**

People. **Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.**

¶ Then the Minister may say,[6]

Hear also what our Lord Jesus Christ saith, etc.

Immediately after the last Commandment, the Priest turns by his left and goes to the book at the Epistle side to read the Collect.

3. If the Decalogue is omitted, then immediately after the Collect for purity, the Priest, without changing his position at the Epistle side of the altar,[7]

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[6] This rubric leaves the saying of the Summary after the Commandments to the option of the Priest. There is no reason why it ever should be said when the Decalogue has been read. The old Law is sufficiently declared in the commandments, and the new law of charity is set forth in the Epistle and Gospel which follow. The Summary is not found in the English Book, nor is there any provision for the omission of the Commandments at any time.

[7] The summary of the law is a short lection, and, therefore, is said facing the altar after the analogy of the Epistle.

says, with hands joined, bowing his head towards the cross, at the sacred name,

HEAR what our Lord Jesus Christ saith. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it; Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets.

Then he turns by his left and goes to the midst, bows to the cross, and standing turned to the altar, with head erect, says alternately with the people the *Kyrie,* each versicle being said thrice.[8]

¶ Here, if the Decalogue hath been omitted, shall be said:

Kyrie eleison.

LORD, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

Then the Priest bows to the cross, and returns to the book at the Epistle side.

4. Standing before the book and turning himself somewhat towards the cross, without moving the feet, he says: **Let us pray,** at the same time disjoining and immediately joining his hands (but not raising them), and bowing his head slightly to the cross. Then facing the book, he extends his hands before the breast in the manner directed above, at the Lord's Prayer, and says the Collect. Before the Collect for

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[8] The Priest and people say the *Kyrie* thus: *Priest,* Lord have mercy upon us. *People,* Lord have mercy upon us. *Priest,* Lord have mercy upon us. *People,* Christ have mercy upon us. *Priest,* Christ have mercy upon us. *People,* Christ have mercy upon us. *Priest,* Lord have mercy upon us. *People,* Lord have mercy upon us. *Priest,* Lord have mercy upon us.

the Day he *may* say the Collect, **O Almighty Lord, and Everlasting God, etc.**[9] **¶ Then shall be said the Collect of the Day.**

When in the Collect or Epistle he names the name of "Jesus," turning somewhat towards the cross, in the manner directed above, he bows profoundly, but does not join his hands. And when in the Collect, Epistle, or Gospel, he mentions the name of "Mary," or the name of the Saint whose feast is being kept, or of whom commemoration is made, he bows his head towards the book. No notice, however, is taken of the names of Saints occurring in the title of the Epistle or Gospel, not even when their feasts are being celebrated.[10] When at the conclusion of the Collect, the Priest says, "through Jesus Christ," he joins his hands, and bows his head profoundly towards the cross. If the Collect is otherwise concluded: "who with thee," etc., or "who liveth," etc., when he says, "in the unity," etc., he joins his hands before the breast, but does not turn towards the cross, nor bow his head, as the sacred name is not mentioned.[10]

5. ¶ And immediately after the Collect, the Minister shall read the Epistle, saying:

THE Epistle [or, The portion of Scripture appointed for the Epistle] is written in the —— Chapter of ——, beginning at the —— Verse. *And the Epistle ended, he shall say:* **Here endeth the Epistle.**

The Priest reads the Epistle, with his face turned towards the altar,[11] his hands being placed upon the book, or upon the altar, or he holds the book in his hands. When he mentions the sacred name he bows profoundly towards the cross, as directed above. On Palm Sunday he genuflects towards the book, as he says, "at the name of Jesus every knee should bow," and remains kneeling until after the words, "things under the earth." Having read the Epistle, he joins his hands before the breast, saying: "Here endeth the Epistle." The server says: "Thanks be to God."

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[9] It will be observed that the saying of this prayer, like the Summary after the Commandments, is left to the option of the Priest. There is no liturgical reason why it ever should be said. The English Book has in this place the two prayers for the King.

[10] Merati, *Nov. Ob. etc.*, t. i. p. ii. tit. v. xi.

The server then rises and goes to the Epistle side, making due reverence in the midst; he goes up and takes the book with the book rest, or cushion, turns by his left and goes by the step below the foot-pace[12] to the Gospel side, making due reverence as he passes by the midst. He places the book on the altar so that the back of the book will look towards the northeast corner of the altar, and not towards the east wall. Then standing with hands joined, at the Gospel corner, on the step below the foot-pace, he awaits the Priest.

6. The Priest having said, "Here endeth," etc., as above, goes to the midst of the altar; he raises his eyes to the cross, and straightway casts them down;

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[11] As to the method of announcing the Epistle and Gospel, see *Notes on the Mass*, iii. p. 5, also note at the end of this volume. Before 1549, the Epistle was read by the Priest, at a Low Mass, facing the altar, and the Gospel was read facing north, or rather northeast, as we have directed above. The Prayer Book contains no direction to the Priest to observe any other position, which is sufficient for us to infer that the ancient custom was to be continued. Moreover, although the revisers of 1549 adopted many of the suggestions of Abp. Herman's *Consultation*, they did not adopt the direction found in that book, that the Epistle was to be read, "the reader turnynge hys face to the people" (Daye's trans., 1548, fol. ccii., dorso), nor did the Convocation of 1661 adopt a like direction suggested by Cosin (See Parker's *Introduction*, etc., p. cxci.).

[12] See Merati, *Nov. Ob. etc.*, t. i. p. ii. tit. vi. ii. If there is no server, the Priest having read the Epistle, carries the book with its rest to the Gospel corner, bowing as he passes by the midst; he then returns to the midst to say the private prayers, as directed on the next page.

then bowing his body profoundly, and keeping his hands joined before the breast, he says[13] privately:

Munda cor meum.

CLEANSE my heart and my lips, O thou almighty God, who didst purge the lips of the prophet Isaiah with a live coal; and do thou vouchsafe, of thy gracious mercy, so to purify me, that I may worthily declare thy holy Gospel; through Christ our Lord. Amen.

Still bowing down, he says:

LET thy blessing, O Lord, be upon me.[14]

Dominus sit.

THE Lord be in my heart, and on my lips, that I may worthily and rightly proclaim his Gospel. Amen.

In Requiem Masses, "Let thy blessing," etc., and "The Lord be in my heart," etc., are not said;[15] but the prayer, "Cleanse my heart," is said.

Then the Priest stands erect, and, without making any further reverence to the cross, goes immediately to the Gospel corner. Standing turned obliquely, with hands joined, he says, in a low voice, to the server: *V.* "The Lord be with you." The server answers: *R.* "And with thy spirit."

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[13] The custom of saying special prayers in preparation for the reading of the Gospel would seem to be most ancient, for such prayers are found in the liturgies of Saint Mark and Saint Chrysostom. They were also in all the old English missals, as in almost all the other Western Uses. They are an evidence of that reverential regard which the Church has ever had for the written word of God. The *Munda cor meum* is in the Ambrosian and Roman missals.

[14] So I have translated, *Jube, Domine, benedicere.* This formula, with the prayer following in slightly varying versions, is found in almost all the ancient missals.

[15] Romsée, *Sensus Litt.,* cap, ii. art. xi.

¶ Then, the people all standing up, shall he read the Gospel, saying,

THE Holy Gospel is written in the —— Chapter of ——, beginning at the —— Verse.

As the Priest announces the Gospel, he places his left hand upon the book, and with the under part of the thumb of his right hand he makes the sign of the cross on the book, over the beginning of the Gospel, which he is about to read, saying: "The Holy Gospel is," etc.; then placing the left hand a little below the breast, he signs himself with his right thumb on the forehead, mouth, and breast (the server signing himself likewise),[16] as he says, "beginning at," etc.; and then joins his hands before the breast. **¶ Here shall be said or sung:**

GLORY be to thee, O Lord.[17]

The Priest does not turn towards the cross, or bow his head at these words.[18] The server having made the response, "Glory be," etc., bows to the Priest, turns by his right and goes down to below the lowest step, and then goes over to the Epistle side, making due reverence as he passes by the midst. During the reading of the Gospel, he stands obliquely with his face turned towards the book, observing to bow or genuflect towards the book with the Priest. The Priest bows his head profoundly towards the book each time he mentions the sacred name; and bows it moderately whenever the name of "Mary," or of the Saint whose feast is being kept, is mentioned. He also genuflects on the right knee towards the book, on Christmas Day, at the words, "And the Word was made flesh;" on the Epiphany, at the words, "fell down and worshipped him;" on Palm Sunday, and on Tuesday, Thursday, and Friday of Holy Week, at the words, "And Jesus ....gave up the ghost," or the like words.

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[16] See Romsée *Sensus Litteralis, etc.,* cap. ii. art. xi. vi.

[17] "In all the Latin liturgies, the acclamation 'Glory be to Thee, O Lord,' is appointed as the response of the congregation at the announcement of the Evangelical lesson." (Duchesne, *Origines du culte Chrétien*, p. 188. It has been omitted from the English Book since 1552, but this has not affected the practice of the people who have continued to say it.

[18] By the decree of the Seventh General Council the same outward reverence must be paid to the text of the Gospel as to the cross and sacred images.

The Gospel ended, the server bowing towards the book says in a low voice:

PRAISE be to thee, O Christ.

While he says these words the server turns towards the altar; and the Priest, at the same time, raising the book with both hands, and bowing his head a little, kisses the beginning of the Gospel which he has read,[19] as he says privately:

BY the Gospel words to-day may our sins be done away.[20]

In Requiem Masses, the Priest does not say "By the Gospel words," etc., nor does he kiss the book; but the response, "Praise be to thee, O Christ," is made by the server as usual.

The Priest having replaced the book on the book-rest, moves it with both hands near to the corporal.

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[19] The kissing of the book at this place, which is a ceremonial act common to all the old Latin Uses, is another expression of the Church's fervent love for the written word of God.

[20] "In the York Horæ *(fol.* 4) there is the following rubric and prayer: 'This prayer following ought to be said at Mass when the Priest hath sayed the Gospell. Per hec sancta evangelica dicta deleantur universa delicta.'" (Simmons, *Lay Folks Mass Book,* notes, p. 221.)

Then joining his hands, he turns by his right, and goes to the midst of the altar.

7. ¶ Then shall be said the Creed commonly called the Nicene, or else the Apostles' Creed; but the Creed may be omitted, if it hath been said immediately before in Morning Prayer; Provided, that the Nicene Creed shall be said on Christmas-Day, Easter-day, Ascension-day, Whitsunday, and Trinity-Sunday.[21] By the Sarum and Roman missals the Creed is omitted in Requiem Masses, and on all ferias except Maundy Thursday.

The Priest standing erect, and raising and extending his hands says (if it is to be said), "I believe;" as he says, "in one," he joins his hands; and as he says, "God," he bows his head to the cross. When he says, "Jesus Christ," he again bows his head to the cross. As he says, "And was incarnate," he places the extremities of his fingers on either side of the corporal, and kneels on the right knee until he has said the words, "And was made man." Then he immediately rises and joins his hands before the breast. As he says, "together is worshipped," he bows his head to the cross. As he says, "And the life of the world to come," he signs himself with the sign of the cross from the forehead to the breast; then straightway joining his hands, he says, "Amen." The server standing at the Epistle side, bows, genuflects, and makes the sign of the cross with the Priest.

Credo in unum Deum.

I BELIEVE in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

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[21] The English Rubric reads: *"And the Gospel ended, shall be sung or said the Creed following, the people still standing, as before."* On genuflecting in the Creed, see *Notes on the Mass,* iv, p. 7.

And in one Lord Jesus Christ, the only begotten Son of God; Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God; Begotten, not made; Being of one substance with the Father; By whom all things were made: Who for us men and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man; And was crucified also for us under Pontius Pilate; He suffered and was buried: And the third day he rose again according to the Scriptures: And ascended into heaven, And sitteth on the right hand of the Father: And he shall come again, with glory, to judge both the quick and the dead; Whose kingdom shall have no end.

And I believe in the Holy Ghost The Lord and Giver of Life, Who proceedeth from the Father and the Son; Who with the Father and the Son together is worshipped and glorified; Who spake by the Prophets: And I believe one Catholic and Apostolic Church: I acknowledge one Baptism for the remission of sins: And I look for the Resurrection of the dead: And the Life of the world to come. Amen.

8. ¶ Then the Minister shall declare unto the People what Holy-days, or Fasting-days, are in the week following to be observed, and (if occasion be) shall Notice be given of the Communion,[22] and of the Banns of Matrimony, and other Matters to be published.

9. ¶ Then shall follow the Sermon.

(1) If the Celebrant preaches the Sermon from

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[22] It would seem to be desirable that a formal notice of the Communion of the people should be given from time to time, especially before the three great feasts, and on other set occasions. This notice may be given by reading here one of the two Exhortations which are now printed in the Prayer Book at the end of the Communion Office. In the English Prayer Book these Exhortations are directed to be read "after the Sermon or Homily ended," but this rubric having been omitted from our American Prayer Book, the proper place for their reading would seem to be after the Creed, when "Notice is given of the Communion."

the pulpit, he first bows to the cross, and then going to the Epistle side he goes down to the sedilia, where he lays aside his chasuble and maniple. Then he goes to the midst below the lowest step, makes due reverence; and then kneeling down, he says a short prayer commending his hearers to God, and then the prayer, "Cleanse my heart and my lips," etc. He then rises and bows with the server who is standing at the Epistle side of the altar, or he genuflects with him if the Sacrament be reserved, and then proceeds to the pulpit; the server going to his seat on the Epistle side of the Sanctuary. (2) If the Sermon is preached from the steps of the altar, he does not remove his vestments, but immediately after the Creed, he bows to the cross, and turns by his right to the people, moving backward towards the Gospel side, so that his back will not be turned to the cross. The server immediately turns by his right and goes to his seat. Standing there on the foot-pace at the Gospel side the Priest first gives notice of the Matters to be published, as directed by the rubric above, after which he delivers his Sermon, first saying, as he makes the sign of the cross, "In the name of the Father, and of the Son, and of the Holy Ghost. Amen." At the end of the Sermon he turns towards the midst, and pronounces the Ascription, and then proceeds with the Mass.

(3) If some one else preaches, the Celebrant at the end of the Creed, bows to the cross, turns by his right and proceeds by the Epistle side of the altar to the seat prepared for him. The server at the same time goes to his seat.

(4) The Sermon ended, if the Celebrant had

departed from the altar, he returns to the sedilia, puts on the maniple and chasuble, and then goes to the midst before the lowest step, the server preceding him; both bow together, or they genuflect if the Sacrament be in the tabernacle. The server kneels on the lowest step at the Epistle side; and the Celebrant goes up the steps of the altar and bows to the cross.[23]

CHAPTER IV.

From the Offertory to the Canon.

(Missa Fidelium.)

1. **¶ The Minister, when there is a Communion, shall return to the Lord's Table,[1] and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient.**

The Priest reads the Offertory standing in the midst *turned towards the altar,*[2] and with hands joined. It is sufficient to read but one Sentence of those printed in the Prayer Book. The one following seems to be the most appropriate for general use:

THINE, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine

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[23] Merati, p. ii. tit. vi. xxxviii. De Herdt, *Sacræ Liturgiæ Praxis,* t. i. p. ii. 319.

[1] Anciently the Priest kissed the altar at this place; and this he did because before reading the Offertory, he saluted the people, saying *Dominus vobiscum.* But now that this salutation has been removed from our office, there is no longer any *raison d'être* for kissing the altar here.

[2] The same remark applies here which was made with regard to the reading of the Epistle and Gospel. No direction to the contrary having been given in the Prayer Book, the Priest ought to observe the ancient position while reading the Offertory, which was to stand turned to the altar. It is also to be noted that the Offertory as an integral part of the Mass must always be read, even though no collection is to be made.

is the kingdom, O Lord, and thou art exalted as head above all. 11 *Chron.* xxix. 1.[3]

¶ Whilst these Sentences are in reading, the Deacons, Church-wardens, or other fit persons appointed for that purpose, shall receive the Alms for the Poor, and other Devotions of the People, in a decent Basin to be provided by the Parish for that purpose;[4] **and reverently bring it to the Priest, who shall humbly present and place it upon the Holy Table.**

The Offertory having been read by the Priest, the server rises and goes immediately to the credence, takes the box with the small hosts in his right hand, and goes up to the step below the foot-pace at the Epistle corner, where he awaits the approach of the Priest.

The Priest having read the Offertory Sentence (one will suffice), as above, places his right hand upon the altar, beyond the corporal, and with the left hand turns the leaf of the book to the prayers for Christ's Church militant. Then he takes hold of the back part of the veil with both hands and removes it from the chalice;[5] folds it on the altar at the right of the corporal, once or twice lengthwise, with the right side out; and then places it close to the retable and near to the corporal, taking care, however, that no part of it be on the corporal. Then he places his left hand on the altar, beyond the corporal, and with the right hand takes the chalice by the knop, and moves it off the corporal towards the Epistle side. Next he takes the pall between the thumb and forefinger of the right hand, and places it on the corporal, so that part of it will rest upon the veil.[6]

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[3] This sentence is not in the English Book.

[4] "It is curious to notice that the revisers of the second book of Common Prayer in the reign of Edward VI. in preventing the people from coming up to the altar to offer their alms should have sanctioned the adoption of the earlier and distinctively Roman practice of going about the seats to receive them." (Simmons, *Lay Folks Mass Book,* Notes. p. 234.) See Card. Bona, *De Reb. Lit.* in loc.

[5] The chalice remains veiled throughout the *Missa Catechumenorum,* but from the Offertory until after the Communion, that is, throughout the *Missa Fidelium,* the chalice is unveiled, because as Merati observes (p. ii. tit. ii. xiv.) during this part of the service the mystery of the Lord's Passion is more expressly set forth before the people.

2. ¶ And the Priest shall then place upon the Table so much bread and wine[7] as he shall think sufficient.

The Priest fulfils this rubric after the following manner: He takes the paten with the large host, between the fore and middle fingers of the right hand, and brings it before his breast; then he takes hold of it with his left hand, so that the thumb, forefinger and middle finger of each hand will hold the paten about the circumference, the ring and little fingers being joined together to the wrist beneath the paten. Holding it in this manner with both hands, and raising it as high as the breast, he bows his head slightly to the cross, and goes to the Epistle side. The server bows to him as he approaches, and holds out the box uncovered. The Priest takes as many small hosts "as he shall think sufficient," placing them upon the paten held in his left hand, but so that the large host will be on top. Then taking the paten with both hands, in the manner just directed, he turns by his left and goes to the midst, and there holding the paten before his breast, he lifts his eyes to the cross, saying: "Receive, holy Father, almighty, everlasting God;" then straightway casting his eyes down, and still holding the paten before his breast, he proceeds with the prayer:

[6] Romsée, *Praxis, etc.*, part ii. art. vi. ii.

[7] See *Notes on the Mass*, v., p. 9.

Suscipe sancte Pater.

RECEIVE, Holy Father, almighty, everlasting God, this spotless host, which I, thine unworthy servant, offer unto thee, my God, the living and the true, for my innumerable sins, offences, and negligences, for all here present, and for all faithful Christians, both quick and dead: that it may be profitable both to me and to them for salvation unto everlasting life. Amen.[8]

Having said this prayer, he lowers the paten to about four inches from the altar, and with it makes the sign of the cross horizontally over the corporal, and then puts it down a little behind the cross embroidered upon the corporal.

3. If there are more small hosts to be consecrated for the Communion of the people than can conveniently be placed upon the paten, a ciborium with its proper cover, or another chalice, covered with a paten or pall, ought to be used. It is placed upon the altar before the service, and after the Priest spreads the corporal, he places the ciborium upon the corporal behind the chalice, where it remains until the Offertory. The Priest having read the Offertory, and moved the chalice off the corporal, uncovers the ciborium, and places it on the Epistle side of the altar. Then joining his hands, he bows to the cross and goes to the Epistle side. He takes the ciborium with his left hand, and with the right hand he places in it the required number of hosts. Then placing it upon the altar towards the corporal, he joins his hands, and returns to the midst, where he bows to the cross. He then places the

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[8] *Leofric Missal,* p. 10.

ciborium on the back part of the corporal. After which, he removes the pall from the chalice, and taking the paten with the large host, he offers it, as directed above, at the same time directing his intention also to the small hosts in the ciborium, while he says, "Receive, Holy Father," etc. Then, having finished the prayer, and placed the paten upon the corporal, he covers the ciborium with its proper cover.

4. As soon as the Priest has received the hosts for the Communion of the people, the server bows to him, and replaces the box on the credence. Then he removes the stoppers from the cruets; and taking the wine cruet into his right hand, and the water cruet into his left hand, he returns to the step below the foot-pace at the Epistle corner of the altar. The Priest having placed the paten upon the corporal and covered the ciborium, as directed above, joins his hands before the breast, bows slightly to the cross, and goes to the Epistle corner; the server bowing to him as he approaches. Then standing turned towards the altar, he reaches the chalice to himself with his left hand, taking it by the knop; then he takes the purificator with his right hand, and wipes the bowl of the chalice, both within and without. The server kisses the top of the wine cruet, and presents it to the Priest in such a way that he may conveniently take hold of it by the handle or upper part; and the Priest, standing turned towards the altar, and holding the chalice upon the altar with his left hand, (the purificator being held between the knop of the chalice and the thumb of the same hand in such a manner that part of it will hang over the thumb), takes the wine cruet with his right hand from the right hand of the server, pours wine

into the chalice, and returns the cruet into the server's left hand, who as he receives it, kisses the top part. The server immediately presents the water cruet with his right hand, kissing the top part of it; and the Priest still holding the chalice in the same way, makes the sign of the cross with his right hand over the water cruet held in the hand of the server, saying privately at the same time, "O God ✠ who didst," etc. In Requiem Masses the server does not kiss the cruets, and the Priest does not make the sign of the cross as he says the following prayer:

Deus qui humanæ.

O GOD, who didst wonderfully create and yet more wonderfully renew the dignity of the nature of man; *(taking the cruet, he pours a very little water into the chalice, saying):* grant unto us, that by the mystery set forth by this water and wine, we may ever be partakers of the divine nature of him who vouchsafed to be made partaker of our manhood, Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. Amen.[9]

5. The Priest returns the cruet into the server's left hand, who kisses it as he receives it. Then holding the chalice on the altar, he bows his head towards the cross as he says "Jesus" in the above prayer, but does not join his hands. Then he takes the purificator with the right hand and wipes out any drops of wine or water that may have adhered to the inside of the chalice. Then he lays the purificator with his left hand

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[9] This prayer is found in the Sacramentaries of Saint Leo and Gelasius as one of the collects for Christmas Day. (Muratori, *Liturgia Romana Vetus,* t. i. col. 467, 497.)

on the altar midway between the corporal and the Epistle corner. With the same hand he sets the chalice between the purificator and the corporal. He joins his hands before the breast, returns to the midst, and bows to the cross; then straightway placing the left hand on the altar beyond the corporal, he extends his right arm and takes the chalice by the knop, Holding it with both hands, that is, the foot with his left hand, and the knop with his right hand, he raises it so that the top of the bowl will be not higher than the eyes, and, fixing his eyes upon the cross, says privately:

Offerimus.

WE offer unto thee, O Lord, the cup of salvation, humbly beseeching thy mercy, that it may go up before thy divine majesty with a sweet-smelling savour for our salvation, and for that of the whole world. Amen.

Then he lowers the chalice to about four inches above the altar; and still holding it with both hands, with it makes the sign of the cross over the altar, and then places it upon the corporal, a little behind the paten. Then placing the left hand on the foot of the chalice,[10] he takes the pall between the thumb and forefinger of the right hand, and places it on the chalice.

6. Then he joins his hands; and placing the extremities of the longer fingers upon the corporal, so that the little fingers merely touch the forepart of the mensa of the altar, and moderately bowing down, he says:

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[10] The direction to place the left hand upon the foot of the chalice, whenever the pall is removed or placed upon it, is suggested by Romsée, and is given in order to guard against any accidental tilting over of the chalice.

In spiritu humilitatis.

IN the spirit of humility, and with a contrite heart, let us be accepted by thee, O Lord; and so let our sacrifice be in thy sight this day, that it may be well pleasing unto thee, O Lord God.[11]

7. Then standing erect, and straightway lifting his eyes to the cross, and at the same time opening his hands, and raising them as high as the shoulders, he says:

Veni Sanctificator.

COME, O thou the Sanctifier, *(lowering his eyes, and joining his hands, he proceeds:)* almighty and everlasting God, *(placing the left hand on the altar beyond the corporal he makes the sign of the cross with the right hand over the paten and chalice together saying:)* and bl ✠ ess this sacrifice prepared for thy holy name.[12]

The server remains standing by the credence with hands joined until the offerings of the people have been gathered. Then he takes with both hands the basin in which to receive the offerings, and goes down below the lowest step of the altar at the Epistle side, where he awaits the Priest.

The Priest bows his head to the cross, turns by his right, and goes down below the lowest step. He bows or genuflects with the server, and then goes to the entrance of the presbytery which is between the choir and the sanctuary.* Standing there, with his face turned towards the people and with the server at his left hand, he receives the offerings of the people from "the Deacons, Church-wardens, or other fit persons appointed for that purpose," who reverently bring them to him and place them in the basin held by the server.*

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[11] Danl. iii. 39, 40.

[12] Of the three above prayers, the *Offerimus* is found in the Westminster missal (vol. ii. col. 500, H. B. Soc.); the *In spiritu humilitatis* is found in this and also in the York and Hereford missals; the *Veni Sanctificator* is in all three and also in the Leofric missal (p. 10).

* Cf. *Ordines Romani* in loc.

Then the Priest returns, and with the server, bows or genuflects below the lowest step of the altar. Then both go up to the altar.

8. The Priest having bowed in the midst, moves towards the Epistle side,[13] where he receives the basin from the server; he "humbly presents it" by raising it as high as his breast, and then "places it upon the Holy Table" at the Epistle side.

¶ And when the Alms and Oblations are presented,[14] there may be sung a Hymn, or an Offertory Anthem in the words of Holy Scripture or of the Book of Common Prayer, under the direction of the Minister.

9. The Priest having presented and placed the basin with the alms upon the altar, straightway returns it to the server,[15] who places it upon the credence,

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* See *Notes on the Mass,* vi, p. 10.

[13] The rubric requires that the offerings of the people shall be placed upon the Holy Table. The oblations are in the middle of the altar, and the book occupies the Gospel side; the Epistle side, therefore, seems to be the most convenient place for this ritual action. Canon Simmons quotes a description of the making of the offerings by the people in a church at Basle, in which they are said to have been placed "upon the altar at the Epistle side." *(Lay Folks Mass Book,* p. 234, Note.)

[14] This rubric was introduced into our Prayer Book in 1889, and although it has no practical application in a Low Mass, we cannot pass it over without drawing attention to its doctrinal significance. Hitherto, the alms have been spoken of as being "presented," but the oblations of bread and wine were only said to be "placed upon the Table." And while indeed the prayer "to accept our alms and oblations," made it evident that there was intended to be as formal a presentation of the bread and wine as of the alms, still the absence of the express word gave some the opportunity to cavil. By this new rubric, however, all possibility of doubt is removed, and the matter is made perfectly clear; for now, not only are the alms said to be presented, but the "Oblations are *presented*" also. And this express presentation of the unconsecrated gifts, accentuates "The Oblation" after the Consecration, and makes it evident that the two acts are of an entirely different character.

[15] Nothing is to be left on the altar except what pertains to the celebration of the Sacrifice. *Cf.* Canon iv, of the Apostolic Canons.

or other convenient place. And then joining his hands, he moves towards the Epistle corner, beginning the psalm *Lavabo*. And the server having placed the alms-basin upon the credence or elsewhere, takes the small basin for the washing of the Priest's fingers in his left hand; hangs the napkin over his left arm, takes the water cruet in his right hand, and then goes up to the step below the foot-pace at the Epistle corner, where he bows to the Priest. The Priest standing with his left side towards the altar, continues the psalm, and at the same time, he holds the extremities of the thumbs and forefingers over the basin while the server pours water upon them. Having washed his fingers, he takes the napkin, and facing the altar, wipes his fingers dry, and then replaces the napkin on the server's arm. He joins his hands, and standing turned to the altar at the Epistle corner completes the psalm. As he says, "Glory be," etc., he turns somewhat towards the cross, without, however, moving his feet, and bows his head until the words, "and to the Holy Ghost," inclusive, when he stands erect, and then continues: "As it was," etc.

PSALM 26. *Lavabo.*

I WILL wash my hands in innocency, O Lord: and so will I go to thine altar.

That I may shew the voice of thanksgiving: and tell of all thy wondrous works.

LORD, I have loved the habitation of thy house: and the place where thine honour dwelleth.

O shut not up my soul with the sinners: nor my life with the bloodthirsty;

In whose hands is wickedness; and their right hand is full of gifts.

But as for me, I will walk innocently: O deliver me, and be merciful unto me.

My foot standeth right: I will praise the LORD in the congregations.

Glory be to the Father, and to the Son: and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be: world without end. Amen.[15]

The *Gloria Patri* is not said at the end of the above psalm in Requiem Masses, nor from Passion Sunday until Holy Sabbath exclusive.

10. The server having bowed to the Priest when the napkin is returned, replaces the cruet and basin on the credence, takes the sacring bell in his right hand, being careful not to let it ring, and then (without bowing in the midst) goes and kneels on the lowest step at the Epistle side, placing the bell on the step before him. He remains in this place until just before the Consecration. The Priest having finished the psalm, turns by his left, and goes to the midst. He raises his eyes to the cross, and straightway casts them down;

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[15] The washing of the hands is among the most ancient of the ceremonies observed in the Celebration of the Holy Mysteries. Saint Cyril, of Jerusalem, teaches us its mystical significance: "Ye saw then the Deacon give to the Priest water to wash, and to the Presbyters who stood round God's board, he gave it, not at all because of bodily defilement; no, for we did not set out for the Church with defiled bodies. But this washing of hands is a symbol that ye ought to be pure from all sinful and unlawful deeds: for since the hands are a symbol of action, by washing them we represent the purity and blamelessness of our conduct. Hast thou not heard the blessed David opening this mystery, and saying, *I will wash mine hands in innocency, and so will I compass thine altar, O Lord?* The washing, therefore, of the hands is a symbol of immunity from sin." *(Catechetical Lec.,* Oxf. trans. p. 273.) It is worthy of note, that in the office of the prothesis of the liturgies of Saint Chrysostom and Saint Basil the psalm *Lavabo* is directed to be said to the end, and not merely the first verse as in many of the Western rites. See Neale and Littledale, *Trans. of the Prim. Lit.,* p. 179.

then placing the extremities of his fingers upon the altar, in the manner directed before, and bowing his body moderately, he says privately:

Suscipe sancte Trinitas.

RECEIVE, O Holy Trinity, this oblation, which we offer unto thee, in memory of the Passion, Resurrection, and Ascension of our Lord Jesus Christ; and in honour of blessed Mary Ever-Virgin, of blessed John the Baptist, of the holy Apostles Peter and Paul, and of all thy Saints: that it may avail them to their honour, and us to our salvation. And may they, whose memory we celebrate on earth, vouchsafe to intercede for us in heaven; through the same Christ our Lord. Amen.[16]

11. Then he extends his hands on either side of the corporal, and kisses the cross embroidered on it. He stands erect, joins his hands before the breast, and turns by his right towards the people. ¶ **Then shall the Priest say,** as he extends, elevates and joins his hands:

LET us pray for the whole state of Christ's Church militant.

He turns to the altar by the opposite way and so completes the circle, and then bows his head to the cross. Then, if the Mass is for the living, the Priest pauses, and raising his joined hands as high as his chin, and bowing his head a little, prays silently for those for whom he intends to offer the holy Sacrifice. Then extending his hands before the breast, and raising his head, he says the following prayers.* **If there**

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[16] Cf. *Leofric Missal,* p. 9.

* *Notes on the Mass,* vii, p. 13.

be no alms, then shall the words "alms and" be left unsaid. At the end, as he says, "Grant this, O Father, for Jesus Christ's sake," he joins his hands, and bows his head.

ALMIGHTY and everliving God, who by thy holy Apostle has taught us to make prayers, and supplications, and to give thanks for all men; We humbly beseech thee most mercifully to accept our [alms and] Oblations, and to receive these our prayers, which we offer unto thy Divine Majesty; beseeching thee to inspire continually the Universal Church with the Spirit of truth, unity and concord; And grant that all those who do confess thy holy Name may agree in the truth of thy holy Word, and live in unity and godly love.[17]

WE beseech thee also, so to direct and dispose the hearts of all Christian Rulers, that they may truly and impartially administer justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion and virtue.

GIVE grace, O heavenly Father, to all Bishops and other Ministers, that they may, both by their life and doctrine, set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments.

AND to all thy People give thy heavenly grace; and especially to this congregation here present; that, with meek heart and due reverence, they may hear,

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[17] In the English Book the two paragraphs following read thus:—"We beseech thee also to save and defend all Christian Kings, Princes, and Governours; and specially thy servant, EDWARD, our King; that under him we may be godly and quietly governed: And grant unto his whole Council, and to all that are put in authority under him, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue. Give grace, O heavenly Father, to all Bishops and Curates, that they may both by their life and doctrine set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments."

and receive thy holy Word; truly serving thee in holiness and righteousness all the days of their life.

AND we most humbly beseech thee, of thy goodness, O Lord, to comfort and succour all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity.

AND we also bless thy holy Name for all thy servants departed this life in thy faith and fear,[18] beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

12. ¶ At the time of the Celebration of the Communion, the Priest shall say this Exhortation. But, Note, That the Exhortation may be omitted if it hath been already said on one Lord's Day in that same month.

DEARLY beloved in the Lord, ye who mind, etc. *Amen.*

With hands joined before the breast, he turns by his right towards the people (if he be not turned already). **¶ Then shall the Priest say to those who come to receive the Holy Communion,**

YE who do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways;

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[18] Some make the commemoration of the dead after the words, "in thy faith and fear," which occur in the prayers for Christ's Church militant, *(Orationes super oblata).* But there is a manifest incongruity in praying for the dead in a series of prayers said expressly for the "Church militant." Moreover, in the Latin Canon, the dead are commemorated *after* the consecration and not before. And the learned Mr. Scudamore says: "There is reason to think that at the earliest period the faithful departed were not commemorated in any way until after the consecration." *(Notitia,* etc., p. 421.)

Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, devoutly kneeling.

Then he turns to the altar by his right hand, kneels down on both knees, and joins his hands before the breast. **¶ Then shall this general Confession be made, by the Priest and all those who are minded to receive the Holy Communion, humbly kneeling.**[19]

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, *(He places the left hand a little below the breast, and with the right hand he strikes his breast thrice,*[20] *saying)*: **By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. Amen.**

¶ Then shall the Priest, (the Bishop if he be present)

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[19] A confession before the Preface although without example in the English Uses is not without precedent elsewhere. See Martene, *De Ant. Eccl. Rit.*, t. i. pp. 500, 528, 534, 556. "Confessions or collects of that sort which were called *Apologiæ* were very usual among the ancients; and they were recited [by the Priest], not standing, but *pronus ante altare,* as may be seen in an ancient MS. of the Church of Beauvais." (Martene, *De Ant. Eccl. Rit.*, t. i. p. 354.) Among the ancient orders which this author has reprinted is a MS. of the monastery of Le Bec, in which the Priest is directed to say the confession, *"Ante altare prostratus" (Ibid.,* p. 631).

[20] Durandus, *Rationale Divinorum Officiorum, lib. iv. cap. vii.* Romsée, *Sensus Litteralis,* etc., App. De Rit. Carthusianorum.

stand up, and turning to the People, say with hands joined.

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him; Have mercy upon you; *(He places the left hand a little below the breast, and with the right hand makes the sign of the cross over the people, saying:)* **pardon ✠ and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord.** *Amen.*

¶ **Then shall the Priest say,** with hands joined, and standing turned towards the people,

HEAR what comfortable words our Saviour Christ saith unto all who truly turn to him: Come unto me, all ye that travail and are heavy laden, and I will refresh you. *St. Matt.* **xi. 28.**

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. *St. John* **iii. 16.**

Hear also what Saint Paul saith. This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners. 1 *Tim.* **i. 15.**

Hear also what Saint John saith. If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the Propitiation for our sins. 1 *St. John* **ii. 1, 2.**

13. ¶ After which the Priest, extending and raising his hands as far as the shoulders, **shall proceed, saying:**[21]

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[21] It is perfectly clear from the subsequent rubric, which directs the Priest to turn to the altar before the *Vere dignum et justum est, etc.*, that the *Sursum corda* is to be said facing the people. By ancient

Sursum corda.

LIFT up your hearts.

Answer. **We lift them up unto the Lord.**

Then joining his hands before the breast, he says:

Priest. **Let us give thanks unto our Lord God.**

Answer. **It is meet and right so to do.**

¶ **Then shall the Priest turn** by his right **to the Lord's Table, and say,** with hands raised and extended as at the Collect:

Vere dignum.

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, [*Holy Father,] Almighty, Everlasting God. (¶ *Here shall follow the Proper Preface, according to the time, if there be any specially appointed; or else immediately shall be said or sung by the Priest:*) **Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,**

Here the Priest joins his hands before the breast, and bowing moderately, both **Priest and People** say together the *Sanctus,* during which the server rings the sacring bell thrice.

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usage, however, it was said by the Priest turned towards the altar. This originated from the custom, which is still continued in the Greek rites, of shutting the gates or drawing the curtains of the sanctuary before this part of the service, so that the Priest was withdrawn from the people, and, therefore, did not turn towards them when addressing them, as at other times. This custom having passed away in the West, there is no reason why the *Sursum corda* should not now be said toward the people, as the Prayer Book has directed. (See Romsée and Le Brun. in loc.)

* "*These words* [Holy Father] must be omitted on Trinity Sunday." (Rubric of Bk. of C. P.) That is if the first Preface of Trinity Sunday is said; but if the second Preface is read, the words would be retained. The English Prayer Book has no alternate Preface for Trinity Sunday.

Sanctus.

HOLY, Holy, Holy, Lord God of hosts, Heaven and earth are full of thy glory: Glory be to thee, O Lord Most High. Amen.

Then the Priest standing erect, places the left hand a little below the breast, and with the right hand makes the sign of the cross from the forehead to the breast.[22] saying privately:

Benedictus qui venit.

BLESSED is he that cometh in the name of the Lord. Hosanna in the highest.

14. ¶ Then shall the Priest, kneeling down at the Lord's Table, say, in the name of all those who shall receive the Communion, this Prayer following, his hands being joined before the breast:

WE do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him and he in us. ***Amen.***[23]

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[22] "At the beginning of the *Benedictus* ye turn to the altar and make the token of the cross upon you in mind of our Lord's passion." (*The Myroure of our Lady*, p. 330.)

[23] This prayer is a free rendering of parts of two prayers said by the Priest in preparation for Mass, and found in most of the English missals as in the Roman missal. The corresponding Latin is as follows: "Ad

CHAPTER V.

THE CANON OF THE MASS.

1. Having said the above prayer, the Priest rises, and "standing before the Table," finds the place of the Canon in the book with his left hand, the right hand resting upon the altar beyond the corporal. Then he "so orders the bread and wine that he may with the more readiness and decency break the bread before the people and take the cup into his hands," moving the ciborium (if one be in use) forward on the corporal, and placing it uncovered at his right alongside of the chalice; or he places it between the paten and the chalice, moving the latter back a little. **When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the People, and take the Cup into his hands, he shall say the Prayer of Consecration, as followeth:** He says the whole Canon with hands extended, except when it is otherwise ordered. When the sacred name is mentioned before consecration, the Priest bows his head towards the cross; each time it is mentioned after consecration, he bows his head towards the Sacrament.

2. First, he joins his hands before the breast; then

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mensam dulcissimi convivii tui, pie Domine Jesu Christe, ego peccator de propriis meritis nihil præsumens, sed de tua confidens misericordia et bonitate, accedere vereor et contremisco. . . . . Exaudi me sperantem in te; miserere mei pleni miseriis et peccatis, tu qui fontem miserationis numquam manare cessabis." "Da mihi, quæso, dominici Corporis et Sanguinis non solum suscipere sacramentum, sed etiam rem et virtutem sacramenti. O mitissime Deus, da mihi Corpus unigeniti Filii tui Domini nostri Jesu Christi, quod traxit de Virgine Maria, sic suscipere, ut corpori suo mystico merear incorporari, et inter ejus membra connumerari." These last two sentences are found in the prayer attributed to Saint Thomas Aquinas.

immediately extending and raising them as high as the shoulders, at the same time raising his eyes to the cross,[1] he says,

ALL glory be to thee, Almighty God, our heavenly Father, (*Immediately casting down his eyes, and slowly joining the hands before the breast and bowing his head profoundly, he continues*) **for that thou of thy tender mercy, didst give thine only Son Jesus Christ;** (*Then standing erect, and extending the hands before the breast, as at the Collect, he adds*) **to suffer death upon the cross for our redemption; who made there, by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice** (*Joining his hands before the breast, he continues*) **until his coming again.**[2]

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[1] Our Canon, unlike the old Latin Canon, opens with an ascription of praise; it would seem, therefore, that the ceremonial actions of the Priest ought to follow the analogy afforded by the first part of the *Gloria in Excelsis.*

[2] The English Canon reads thus:—

"Almighty God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death, until his coming again; Hear us, O merciful Father, we most humbly beseech thee; and grant that we receiving these thy ✠ creatures of ✠ bread and ✠ wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Bo ✠ dy and Blo ✠ od: who, in the same night that he was betrayed, took bread," etc.

This first paragraph of the Canon is very much like the following passages from Saint Thomas: "The passion of Christ was a sufficient (*sufficiens*) and superabundant satisfaction (*satisfactio*) for the sins of the whole human race." (*Summa,* iii. 49, 3.) "Because men are purged from sin by the passion and death of Christ, and that there might remain with us the continual memory (*jugis memoria*) of so great a benefit, the Son of God as his passion drew near, left with his faithful ones the memory (*memoriam*) of his passion and death to be continually celebrated (*jugiter recolendam*), by giving to his disciples his Body and Blood under the forms of bread and wine; which [Sacrament] the Church in every land that is Christ's continues to celebrate in memory (*in memoriam*) of his venerable passion. (S. Thom. *Opusculum* iii. 8.)

3. Here the server taking the sacring bell in his right hand, goes up, and kneels on the foot-pace at the right of the Priest. He rings the bell thrice at each consecration, viz.: once when the Priest genuflects after the consecration of the host or the chalice; once at the elevation of the host or chalice; and once again when the host is replaced upon the paten, or the chalice upon the corporal. He bows his head at each time of consecration, and raises the chasuble with his left hand at each elevation. The Priest, disjoining his hands, says:

Consecration of the Host.

FOR in the night in which he was betrayed, (¶ ***Here the Priest is to take the paten into his hands,***[3] *and holding it between the thumb and forefinger of each hand, he raises it a few inches from the altar, saying:)* **he took bread;** *(He immediately replaces the paten upon the corporal, and takes the large host between the thumb and forefinger of the left hand. Holding it a little raised from the paten, so that the figure impressed upon it will be held upright, he raises his eyes to heaven, then straightway bowing his head he makes the sign of the cross with his right hand over the host, saying)* **and when he had given ✠ thanks,**[4] (¶ ***And here to break the bread***[5] *which he does after*

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[3] This direction in all the English Uses is placed before the words *Qui pridie,* etc., but in the Book of Common Prayer since 1662, as in the present Roman missal, it has been placed before the words "He took bread."

[4] In the Latin Canon the cross was made at "He blessed;" as these words do not occur in our Prayer of Consecration, the most convenient place for this cross would seem to be at "given thanks." Mr. Scudamore gives two or three examples of a cross made at this place. See *Notitia,* etc., 2 ed., p. 598.

[5] A fraction or the semblance of a fraction was directed by some of the medieval missals, but was altogether distinct from the solemn fraction which took place after consecration. *(Ibid.,* pp. 606-607.)

this manner: holding the host between the thumb and forefinger of each hand over the paten, he makes a small fracture or crack in the lower part of it, saying at the same time,) **he brake it.** *(Still holding the host with both hands, he moves his feet a little from the altar, keeping the right foot near to the left, so that he may genuflect without striking his knee against the altar, and bowing moderately, he continues:)* **and gave it to his disciples, saying, Take, eat,** (¶ ***And here to lay his hand upon all the bread,*** *which he does after this manner: holding the large host between the thumb and forefinger of each hand over the paten, or over the ciborium, if the latter be used to hold the hosts for the people, he extends the rest of each hand over the small hosts which are to be consecrated; and standing with head and body moderately bowed down, he immediately adds the Words of Consecration, which he pronounces in a clear and distinct tone of voice,[6] without pausing between the words, saying:)* **This is my Body, which is given for you; Do this in remembrance of me.**

4. Then the Priest raises his head, and holding the host between his thumbs and forefingers over the paten, the other fingers being close together and extended—the small hosts which have been consecrated being left on the paten or in the ciborium—he genu-

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[6] The English Uses in common with the other Western rites required the *whole* Canon to be said secretly or in a low tone of voice. Anciently, however, the Canon was said aloud, and Cardinal Bona thinks that this custom continued to be observed as late as the tenth century. *(De Reb. Lit.* lib. ii. cap. xiii. 1.) The Abbé L. Duchesne in his recent work entitled *Origines du Culte Chrétien,* p. 111, tells us that from the difficulty of sustaining in a large building a raised tone of voice arose the later custom of pronouncing in a low voice certain formulæ which had evidently been composed to be heard by all. There can be little doubt that the Church in setting forth her liturgy in the vernacular intended to revert to the earlier usage of saying the whole service in a clear, intelligible tone of voice.

flects on the right knee to the floor,[7] rises and reverently elevates the host in a straight line over the paten, so that it may be seen by the people,[8] keeping his eyes fixed attentively upon it. After holding it elevated for an instant, he reverently lowers it with both hands, but when near the paten, he withdraws the left hand, and with the right hand places it upon the paten. Then, having the thumb and forefinger of each hand joined, he places his hands upon the corporal, so that the little fingers will rest upon the corporal, and one palm look towards the other, and holding his head erect, he genuflects and rises. Then, if a ciborium be in use, he covers it, and moves it to its place on the corporal behind the chalice.

N. B. *(a)* In consecrating the host, the Priest will take care not to breathe upon it, or touch it with his beard or mouth. The same caution is to be observed at the consecration of the chalice.

(b) After pronouncing the Words of Consecration, the thumb and forefinger of each hand ought not to be disjoined until after the ablution of the fingers, except when the host is to be touched or handled. Therefore, in turning over the leaves of the book, the Priest will take each leaf between the middle finger and the nail of the forefinger of the left hand, and so turn it over.

(c) When the Priest elevates the host and chalice, he will take care that the ends of the maniple are not brought in contact with the hosts, which may be upon the paten.

5. The Priest having genuflected, and moved the ciborium to its place behind the chalice, as directed

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[7] See *Notes on the Mass,* viii., p. 16.

[8] See *Notes on the Mass,* ix., p. 22.

above, places the extremities of the three last fingers of the left hand on the foot of the chalice, and then takes the pall between the middle and forefinger of the right hand (keeping the thumb joined to the forefinger) and removes it from the chalice, placing it upon the corporal at the upper right hand corner, so that it will partly rest upon the veil. Then rubbing the thumb and forefinger of each hand together over the chalice to remove any particles that may have adhered to them, he says:

Consecration of the Chalice.

LIKEWISE, after supper,[9] (¶ *Here he is to take the cup into his hands, which he does after this manner: without disjoining the thumb and forefinger of each hand, he takes the chalice in both hands by the knop, and raising it about four inches from the altar, he says:)* **he took the cup;** *(He immediately lowers it, and holding it upon the altar by the knop with his left hand, and bowing his head to the host, he makes the sign of the cross with his right hand over the chalice, saying:)* **and when he had given ✠ thanks, he gave it to them, saying, Drink ye all of this; for** (¶ *And here he is to lay his hand upon every vessel in which there is any wine to be consecrated; and this he does after this manner: he takes the knop of the chalice into his right hand, that is between the joined thumb and forefinger and the last three fingers; and the foot of the chalice he takes with his left hand, so that the joined thumb and forefinger will*

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[9] By all the old English Uses the Priest was directed to take the chalice as he said *Simili modo*, etc.; but here again our Prayer Book agrees with the Roman missal in placing this direction just before the words, "He took the cup."

rest on the foot, and the last three fingers support the chalice beneath; he then places his arms lightly upon the altar, and bowing moderately, immediately adds the Words of Consecration, which he pronounces in the same manner as was directed at the consecration of the host:) **This is my Blood of the New Testament, which is shed for you, and for many, for the remission of sins;** *(Then he replaces the chalice on the corporal, in the place where it was before, saying:)* **Do this, as oft as ye shall drink it, in remembrance of me.***

6. Then the Priest, straightway placing his hands upon the corporal, genuflects and rises. And then taking the chalice with both hands, in the manner directed above, he elevates it in a straight line over the corporal, lifting it to a height which will bring the base to a level with his eyes. He holds the chalice elevated for an instant, during which time he keeps his eyes fixed upon it, and then reverently lowers it, replacing it upon the corporal. Then placing the last three fingers of the left hand upon the foot of the chalice he takes the pall between the fore and middle finger of the right hand, and covers the chalice. Then placing both hands upon the corporal he genuflects and rises.

The server straightway rises, and taking the sacring bell with him goes down below the lowest step where he genuflects in the midst, and then goes and kneels on the lowest step at the Epistle side, placing the sacring bell on the step in front of him.

The Priest standing erect, and with hands extended before the breast, says:

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* The English Canon here ends.

7. *The Oblation.*

WHEREFORE, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Saviour Jesus Christ, we, thy humble servants, do celebrate and make here before thy Divine Majesty, *(Here he joins his hands before the breast, immediately disjoins them and placing the left hand on the corporal, makes the sign of the cross with the right hand over the paten and chalice together, saying:)* **with these thy holy ✠ gifts, which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same.**

8. *The Invocation.*[10]

AND we most humbly beseech thee, O merciful Father, to hear us; and, of thy almighty goodness, vouchsafe *(He makes the sign of the cross twice over the paten and chalice together, in the manner directed above, saying:)* **to ✠ bless and sanc✠tify,[11] with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed** *(He makes the sign of the cross once over the paten, and once over the chalice, saying:)* **Bo✠dy and Blo✠od.[12]**

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[10] See *Notes on the Mass,* x, p. 24.

[11] So in Ist Prayer Book of Ed. VI.

[12] Wherever the words "Body" and "Blood" occur in the Latin Canon a cross was made over the host, and one over the chalice.

9.

AND we earnestly desire thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we, and all thy whole Church may obtain remission of our sins, and all other benefits of his passion.

10.

AND here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable holy, and living sacrifice unto thee; humbly beseeching thee, that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious *(He makes the sign of the cross once over the paten, and once over the chalice, saying:)* **Bo✠dy and Blo✠od**[13] **of thy Son Jesus Christ,** *(Here he places the left hand a little below the breast, in such a way that the palm will be turned directly up, so that the joined thumb and forefinger may not touch the chasuble, and with the right hand he makes the sign of the cross from the forehead to the breast, saying:)* **be filled with thy grace and heavenly benediction,**[14] *(Extending his hands, he continues:)* **and made one body with him, that he may dwell in us and we in him.**

Then, pausing, he says privately, with hands extended:

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[13] "Ut quotquot ex hac altaris participatione sacrosanctum Filii tui cor✠pus et san✠guinem sumpserimus." *(Canon Missæ.)*

[14] "*Seipsum signat,* Omni benedictione coelesti et gratia repleamur." *(Ibid.)*

11. *Commemoration of the Dead.*

REMEMBER also, O Lord, thy servants and handmaids, *N* and *N*, who have gone before us with the sign of faith and now rest in the sleep of peace. *(Here he joins his hands and for a short space prays for the dead whom he has in mind; then extending his hands, he proceeds:)* To these, O Lord, and to all who rest in Christ, we beseech thee to grant a place of refreshment, of light, and of peace.[15]

12. Then placing the left hand upon the corporal, and holding his head erect, he strikes his breast with the extremities of the last three fingers of the right hand, saying:

AND although we are unworthy, through our manifold sins, to offer unto thee any sacrifice; *(Extending his hands before the breast, he continues:)* **yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences,** *(He joins his hands, and bows his head profoundly, saying:)* **through Jesus Christ our Lord;**

13. Placing the extremities of the last three fingers of the left hand upon the foot of the chalice, he takes the pall between the fore and middle fingers of the right hand, and removes it from the chalice, placing it upon the altar in the place directed above. Then placing both hands upon the corporal, he genuflects and rises. He reverently presses down the edge of the host with the forefinger of the left hand, and then

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[15] In the Latin Canon, the commemoration of the dead is placed after the *Supplices te rogamus,* which corresponds to our, "And here we offer and present," etc., and immediately before the *Nobis quoque peccatoribus* which holds the place of our, "And although we are unworthy," etc.; hence the direction above to make the private commemoration of the dead in this place.

slips the forefinger of the right hand beneath at the opposite part, and so takes the host between the thumb and forefinger of the right hand. Then he takes the knop of the chalice between the forefinger and the last three fingers of the left hand, still keeping the thumb joined to the forefinger; and holding the host upright, with it he makes the sign of the cross twice over the mouth of the chalice (which he holds upon the altar) from lip to lip, taking care that the host does not touch the chalice, and saying at the same time:

BY ✠ whom, and with ✠ whom, *(In like manner, he makes the sign of the cross twice with the host between the chalice and his breast, saying:)* **in the unity of the Holy ✠ Ghost, all honour and glory be unto thee, O Father ✠ Almighty,**[16] *(Then holding the host upright with his right hand over the chalice, which he holds on the altar with his left hand, he elevates the chalice with the host as high as his breast, saying:)* **World without end.** *Amen.*[17]

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[16] "Per ip✠sum, et cum ip✠so, et in ip✠so, est tibi Deo Patri ✠ omnipotenti, in unitate Spiritus ✠ Sancti." *(Canon Missæ.)* The words "in whom" (in ip✠so) are wanting in our Canon.

[17] By the present rubrics of the Roman missal, the Priest concluding the Canon with the words, *Per quem,* etc., makes (a) the signs of the cross with the host (b), elevates the host and chalice a little as he says, *omnis honor et gloria* (c), genuflects, and then (d) standing up, says, *Per omnia sæcula sæculorum.* The arrangement of the words in the corresponding clause of our Canon precludes this order of ceremonies, but it lends itself perfectly to the older and better order which was (a) the making of the signs of the cross (b), the little elevation at the words, *Per omnia sæcula sæculorum;* R. *Amen,* and then (c) the genuflection at the end of the Canon. Le Brun tells us that the elevation at the words, "World without end. *R.* Amen," continued to be observed down to the revision of Pius V., and is still the practice of the Carthusians, who are tenacious of ancient customs. And he expresses his regret that any change was made, and at the interruption of the sequence of the words by the genuflection, and finally says of the earlier arrangement: "It is most desirable that this usage should again be re-established. The faithful would then easily perceive that the 'world without end' and the 'Amen' are the conclusion and confirmation of the whole Canon, that is of the prayer which begins with *Te igitur;* and they would be the better able to distinguish this part of the Mass, which contains the prayer of consecration, from the part following which

He at once places the host upon the paten, and the chalice upon the corporal behind the paten, detaches any fragments from his thumbs and forefingers over the chalice, joins the thumb and forefinger of each hand as before, and placing the left hand upon the foot of the chalice, takes the pall between the fore and middle finger of the right hand, and covers the chalice. Then placing both hands upon the corporal, he genuflects and rises.

¶ Here may be sung a Hymn.

CHAPTER VI.

THE COMMUNION.[1]

1. **¶ (Then shall the Priest first receive the Communion in both kinds himself,** and for due preparation thereto, he shall say what follows. Joining his hands before the breast, and bowing his head profoundly to the Sacrament, he says privately: "Let us pray." Straightway raising his head, but keeping his eyes fixed upon the Sacrament, and his hands joined before the breast, he continues:

Præceptis salutaribus.

COMMANDED by his saving precepts, and guided by his divine instruction, we are bold to say:

Then extending his hands, he immediately adds privately:

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begins with the Lord's Prayer and is the preparation for the Communion" *(Explication,* i., 544). Fortunately, this is the order of ceremonies, as we have said, which is best adapted to our arrangement of words, and therefore it is the one which we have adopted above in the text.

[1] "The part of the Mass which begins with the Our **Father is the** preparation for the Communion." (Le Brun.)

OUR Father who art in heaven; hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven; give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. Amen.[2]

2. With hands still extended, and his eyes fixed upon the Sacrament, he says:[3]

Libera nos.

DELIVER us, we beseech thee, O Lord, from all evils past, present, and to come: and inasmuch as there is interceding for us the blessed, glorious, and Ever-Virgin Mary, Mother of God, together with thy blessed Apostles Peter and Paul, Andrew and all thy Saints, *(Placing the left hand a little below the breast, in such a way that the palm will be turned up, he makes the sign of the cross from the forehead to the breast with his right hand,*[4] *saying:)* favourably grant peace in our time, that we being holpen by thy mercy, may ever be kept free from sin, and safe from all disquietude; *(Then placing the left hand upon the*

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[2] The Lord's Prayer is found after the consecration in every ancient liturgy except the Clementine. By the English and Roman missals the last petition of the Lord's Prayer was made as a response by the people, the Priest adding "Amen." But in the Sacramentaries of Gelasius and Gregory no such direction appears. And Saint Gregory contrasting the custom of the Latins with the Greeks who said the Lord's Prayer with the Priest, makes no reference to this practice, but simply says: "with us it is said by the Priest alone."

[3] The prayer *Libera nos* (the Embolismus) is found as early as the Sacramentaries of Gelasius and Gregory, and in all the various Uses of the Roman liturgy.

[4] By all the old Uses of England, and also by the Roman missal, the Priest signed himself with the empty paten and then kissed it, but by our present order the Sacrament is consecrated on the paten, and, therefore, the making of the sign of the cross with the paten and the kiss are both precluded. Hence the direction given above only to make the sign of the cross with the hand, which is also the direction of the Ambrosian missal.

foot of the chalice, he removes the pall and places it upon the altar in the place directed before. Then placing both hands upon the corporal, he genuflects and rises. Holding his head erect, he takes the host, in the manner directed before, between the thumb and forefinger of the right hand, and holding it over the chalice, with them and with the thumb and forefinger of the left hand, he reverently and carefully breaks it into two equal parts, saying:) Through the same Jesus Christ thy Son our Lord, *(Then the half which he holds in his right hand, he places upon the paten, and from the lower part of the other half which he holds in his left hand, he breaks a small particle with the thumb and forefinger of the right hand, saying:)* who liveth and reigneth with thee, *(Then holding that particle over the chalice with the thumb and forefinger of the right hand, he joins the greater part which he holds in his left hand to the half which was placed upon the paten, saying:)* in the unity of the Holy Ghost, ever one God, *(Then immediately taking the chalice by the knop with his left hand, and holding the particle of the host over the chalice with his right hand, he says:)* world without end. Amen.[5]

3. *The Commixture.*

Holding the chalice and particle in the manner just directed, with the same particle he makes the sign of the cross thrice from lip to lip of the chalice, saying:

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[5] "The rite of breaking the host is as ancient as the sacrifice itself; for it is read that Christ broke the bread at the last Supper; he likewise broke it before his disciples at Emmaus; afterward the Apostles broke the bread, as the Scripture relates, and ever since the Church has continued to do the same, as is evident from the most ancient books and authors, all of whom speak of the Fraction in the Sacrifice. Moreover this division of the Host is made, and always has been made, not by cutting it with a knife or other instrument, although this mode

Pax Domini.

THE peace ✠ of the Lord ✠ be always with ✠ you. *R*. And with thy spirit.[6]

Then putting the particle into the chalice, he says:

Hæc commixtio.

LET this commixture and the consecration of the Body and Blood of our Lord Jesus Christ be for everlasting life unto us who partake thereof. Amen.[7]

4. Having detached any fragments from his thumbs and forefingers over the chalice, he places the left hand on the foot of the chalice, and taking the pall with his right hand, covers the chalice. Then placing both hands upon the corporal, he genuflects and rises. Holding his hands joined before the breast (but without placing them upon the altar), and bowing his head to the Sacrament, he says:

"O Lamb of God, that takest away the sins of the world;" then placing the left hand upon the corporal, he strikes his breast lightly with the extremities of the last three fingers of right hand as he says, "have mercy upon us;" and then, keeping the left hand on the corporal, he says the other two versicles, striking the breast again as he says the second time, "have mercy upon us," and again as he says, "grant us thy peace."

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might seem to be more becoming, but with the hands, as the Church clings tenaciously to the examples of Christ and his Apostles." (Romsée, *Sensus Litteralis*, etc., in loc.)

[6] The *Pax Domini*, etc., is found in the Sacramentaries of Gelasius and Gregory, and in all the ancient missals, and also in the Prayer Book of 1549.

[7] "The commixture of the bread and wine designate the union of the flesh and soul, which were reunited at the resurrection of Christ; for, as has been said, the bread has reference to the flesh, and the wine to the soul." (Innocent III., *De Sacro Altaris Mysterio*, lib. vi. cap. ii.) The accompanying prayer, with slight verbal differences, is found in all the ancient missals.

Agnus Dei.

O LAMB of God, that takest away the sins of the world, have mercy upon us.

O Lamb of God, that takest away the sins of the world, have mercy upon us.

O Lamb of God, that takest away the sins of the world, grant us thy peace.[8]

In Requiem Masses, instead of the words, "have mercy upon us," the Priest says, "grant them rest;" and instead of the words, "grant us thy peace," he says, "grant them rest everlasting." As the Priest says these words he does not strike his breast, but bowing his head to the Sacrament holds his hands joined before the breast.

5. The *Agnus* having been said, the Priest bows his body moderately, and his hands being joined, he places the extremities of the longer fingers upon the corporal, and says the following prayers:

Domine Jesu Christe, qui.

O LORD Jesus Christ, who saidst unto thine Apostles, Peace I leave with you, my peace I give unto you; Regard not my sins, but the faith of thy Church, and grant unto her that peace and unity which is according to thy will, who livest and reignest one God, world without end. Amen.[9]

In Requiem Masses, the preceding prayer is not said, the two prayers which follow are always said.

[8] "Sergius I., who was chosen Pope in 687, ordained that during the Fraction of the Host the clergy and people should sing, *Agnus Dei*, etc. (Le Brun, *in loc.)* It was directed to be said by all the pre-reformation missals, and was retained in the Ist Prayer Book of Ed. VI.

[9] This prayer is found in the Hereford missal.

Domine Jesu Christe, Fili.

O LORD Jesus Christ, Son of the living God, who according to the will of the Father, and by the co-operation of the Holy Ghost, hast by thy death given life unto the world; Deliver me, by this thy most holy Body and Blood, from all mine iniquities, and from every evil; and make me ever to cleave unto thy commandments; and suffer me never to be separated from thee, who with the Father and the Holy Ghost, livest and reignest one God, world without end. Amen.[10]

Perceptio Corporis.

LET not the partaking of thy Body, O Lord Jesus Christ, which I, though unworthy, do presume to receive, turn to me for judgment and condemnation; but according to thy loving kindness let it be profitable to me for the receiving of protection and healing, both of body and soul, who with the Father, in the unity of the Holy Ghost, livest and reignest one God, world without end. Amen.[10]

6. Then the Priest disjoining his hands and placing them upon the corporal, stands erect, and immediately genuflects. Then rising, he says:

Panem cœlestem.

I WILL receive the bread of heaven, and call upon the name of the Lord.[11]

(a). Then he reverently takes from the paten, with the thumb and forefinger of the right hand, both parts of the host, and places them between the thumb and

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[10] These two prayers are found as early as the Sacramentary of Saint Gregory (col. 383). The first is found in Sarum, Hereford, York, and Westminster; the second in York.

[11] Ps. cxvi. 12, adapted.

forefinger of the left hand in such a way that the host will appear unbroken. Then he takes the paten between the fore and middle finger of the right hand, and puts it between the fore and middle finger of the left hand, so that the host will be held over it. Holding the host and paten in this way between his breast and the chalice, and a little raised from the altar, he bows moderately, and strikes his breast thrice with the extremities of the last three fingers of the right hand, saying each time:

Domine non sum dignus.

LORD, I am not worthy that thou shouldest come under my roof; but speak the word only, and my soul shall be healed.[12]

Still bowing moderately, he places one part of the host on top of the other; then he takes both parts between the thumb and forefinger of the right hand; and still holding the paten in his left hand, he signs himself with the host over the paten, saying:

Corpus Domini.

THE Body of our Lord Jesus Christ, which was given for me, preserve my body and soul unto everlasting life. Amen.

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[12] These words of Holy Scripture were very early associated with the reception of the Holy Communion. Origen in his Vth Homily on the Gospels, quoted by Card. Bona, says: "'When thou receivest the holy food, and that incorruptible feast; when thou art refreshed with the bread and cup of life; and when thou eatest and drinkest the Body and Blood of the Lord, then indeed the Lord enters beneath thy roof. And do thou thyself humbly imitate the centurion, and say: Lord, I am not worthy that thou shouldest come under my roof.' Chrysostom, likewise, in his Homily on Saint Thomas, the Apostle, exhorting the faithful that they should draw near to the Lord with pure hearts, says: 'Let us say to our Redeemer, Lord, I am not worthy that thou shouldest come under the roof of our souls, but since thou desirest to be received by us, we come unto thee, trusting in thy mercy.'" *(De Reb. Lit.* in loc.)

Then, still standing,[13] he places his arms lightly upon the altar, and moderately bending forward, reverently places both parts of the host upon his tongue. Then he places the paten upon the corporal, and rubs his forefingers and thumbs over it to remove any fragments. Holding his head erect, he joins both hands together (the thumbs and forefingers being joined), before his face, taking care that they do not touch the face, and remains for a short space in meditation on the most holy Sacrament.

(b). Afterward he places the extremities of the last three fingers on the foot of the chalice, and removes the pall, in the manner before directed; then placing both hands upon the corporal, he genuflects and rises, saying at the same time:

Quid retribuam.

WHAT reward shall I give unto the Lord for all the benefits that he hath done unto me? *(Here he takes the chalice into his hands, that is, the knop with his right hand, and the foot with his left hand, in the manner before directed, saying:)* I will receive the cup of salvation, and call upon the name of the Lord. I will call upon the Lord which is worthy to be praised; so shall I be safe from mine enemies.[14]

Then, still standing, he reverently raises the chalice as high as the breast, and signing himself with it, says:

Sanguis Domini.

THE Blood of our Lord Jesus Christ, which was shed for me, preserve my body and soul unto everlasting life. Amen.

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[13] See *Notes on the Mass,* xi., p. 31.

[14] Ps. cxvi., 11, 12, and xviii. 2.

Having said these words, he places the chalice to his lips and receives the sacred Blood with the particle which was placed in the chalice.[15] After he has communicated himself, he carefully removes from the lip of the chalice with his own lips the sacred Blood which adheres to it. Then he replaces the chalice on the corporal, and placing the left hand on the foot of the chalice, covers it with the pall.[16] Afterwards, placing both hands upon the corporal, he genuflects and rises.

7. If a ciborium is used to hold the small hosts for the Communion of the people, so that there were no other hosts upon the paten but the large one, immediately after the Priest has received the Body of the Lord and genuflected, he takes the paten between the fore and middle finger of the right hand, and carefully examines the corporal, collecting the least fragments that may be upon it. Then taking the paten into his left hand, he rubs whatever particles may have been collected upon it, into the chalice, with the thumb and forefinger of the right hand, as directed on page 139. Then he places the paten upon the corporal at his left hand, and detaches any fragments from his thumbs and forefingers over the chalice. Afterwards, he proceeds as directed above, saying, "What reward shall I give," etc.

8. As soon as the Priest has received the sacred Blood, the server immediately rises, genuflects in the

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[15] The Priest should be careful to receive the particle when he communicates himself with the Sacred Blood, so that it will not be in the chalice at the communion of the people. *Cf.* rubric in the Roman Pontifical at the Consecration of a Bishop: *Consecrator corpus Domini sumpserit . . . . cum particula Hostiæ in colicem missa.*

[16] See second rubric in Order of Communion of 1548, and **Merati,** p. ii. tit. x. xxiii.

midst, and goes to the credence, where he replaces the sacring bell.[17] He then spreads the houselling cloth[18] over the communion-rail, for the Communion of the people. But, if there are any of the clergy present to be communicated, before spreading this cloth, he takes another and smaller cloth,[19] and accompanied by another acolyte, goes up to the altar. They kneel on the foot-pace, or on the step below the foot-pace, the one at the Gospel side of the altar, and the other at the Epistle side, directly facing each other. In this position they hold the houselling cloth by the four corners with both hands, so that it will be spread out, and raised to about the lower part of the breast of the clergyman when he kneels to be communicated.[20]

9. The Priest having received the Communion in both kinds himself, shall ¶ **proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner, (if any be present) and, after that, to the People also in order, into their hands, all devoutly kneeling. And sufficient opportunity shall be given to those present to communicate.** Immediately after he has received the sacred Blood and genuflected, as directed above, he takes the paten between the fore and middle finger of the left hand, so that the joined thumb and forefinger will rest on the paten, and the other fingers support it beneath. Or, if a ciborium is used, he moves it forward on the corporal, placing it before the chalice; he removes the

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[17] Bauldry, *Manuale,* p. i. cap. xvii, xl, xli.

[18] This houselling cloth, according to Gavantus, is made of white linen the length of the communion rail, and about one yard wide. For examples shewing its continuous use in the Church of England, see *Hierurgia Anglicana,* 1902, pt. i., pp. 127-131.

[19] The houselling cloth for the communion of the clergy is necessarily somewhat smaller than the one spread on the rail for the people. It ought to be at least as long as the altar, and about one-half yard wide.

[20] Merati, *Nov. Ob.,* etc., t. i. pars. ii. tit. x. liii.

cover, placing it on the altar beyond the corporal; after which he genuflects; then he takes the ciborium by the knop between the joined thumb and forefinger and the middle finger of the left hand. Then taking one of the small hosts between the thumb and forefinger of the right hand, he holds it a little raised over the paten or ciborium (which he holds as high as his breast), so that the hand rests upon the rim of the paten or ciborium. He turns by his right towards the people, and stands directly before the midst of the altar, so that the Sacrament may be seen by the people.* Keeping his eyes fixed upon the host held in his hand, he says once privately:

Ecce, Agnus Dei.

BEHOLD, the Lamb of God; behold him that taketh away the sins of the world.

Then he says thrice privately:

Domine non sum dignus.

LORD, I am not worthy that thou shouldest come under my roof; but speak the word only and my soul shall be healed.

The Communion of the Clergy.

10. As soon as the Priest turns towards the people, as directed above, the Bishop of the diocese, or the Bishop having jurisdiction in that place (if present to receive the Holy Communion), first approaches the altar. Having a stole over the usual choral habit worn

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* Our custom of the Celebrant turning to the people and shewing them the Sacrament before the Communion (necessitated by the rubric, "And sufficient opportunity," etc.) corresponds exactly in its character to the rite of the *Sancta Sanctis* in the Eastern liturgies, and affords a like opportunity for acts of praise and worship.

by Bishops, he goes before the lowest step of the altar, where he genuflects, then he goes up and kneels before the houselling cloth, over which he holds his right hand supported by his left. The Celebrant delivers to him the Body of the Lord in the manner directed below at the Communion of the people. Afterwards, the Celebrant replaces the paten upon the corporal, removes the pall from the chalice and genuflects. Then taking the chalice, he administers it to the Bishop in the manner directed below. Then the Bishop rises, goes down below the lowest step of the altar, where he again genuflects in the midst, and then returns to his place. Then the other Bishops approach, one after the other, each wearing a stole. They go to the altar in the same way as the first, and receive Holy Communion after the same manner. Then having genuflected before the lowest step of the altar, they return to their places.[21]

11. The Priests are next communicated in order, the superior clergy approaching first. Each having a stole over his surplice, they go two by two before the lowest step of the altar, genuflect together, and go up and kneel before the houselling cloth. Having received the Holy Communion in both kinds, they rise, take a single step, the one towards the Gospel side, and the other towards the Epistle side, and then turn (the one at the Gospel side by his right hand, and the other by his left, so as not to turn their backs on the Sacrament), and go down below the lowest step of the altar, where they again genuflect together, and then return to their places.

The Deacons are communicated next. They each wear a stole over the left shoulder, and approach the altar two by two in the same manner as the Priests.

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[21] De Herdt, *Praxis Pontificalis,* t. iii. lib. ii. 25, 26.

12. Then the server folds the houselling cloth used for the Communion of the clergy, and replaces it upon the credence. He next spreads the houselling cloth over the rail for the Communion of the people, observing to genuflect each time he passes before the midst. If he receives the Holy Communion, he genuflects before the lowest step, and then goes up and kneels on the foot-pace, or on the step below the foot-pace, a little towards the Epistle side. Having been communicated, he genuflects again below the lowest step, and then goes and kneels on the steps of the altar at the Epistle side, so that his face will be turned towards the Gospel side of the sanctuary, and his left side be turned toward the people. If there is another acolyte he kneels on the Gospel side facing south.[22]

The Communion of the People.

13. *(a)* The clergy and acolytes having been communicated, the Priest next proceeds to administer the Holy Communion to the Religious men and women,[23] if any be present. They are communicated at the rail, but before and apart from the laity. Deaconesses of the present day not being under vows are not communicated by themselves, but among the rest of the laity.

Holding one of the small hosts over the paten or ciborium, which he holds as high as his breast, the Priest turns by his right, descends the steps of the altar, and then goes over to the end of the com-

[22] Merati, p. ii. tit. x, xxiv.

[23] See Bona *De Reb. Lit.*, in loc.; also Duchesne, *Origines*, p. 62.

munion-rail at the Epistle side of the sanctuary, holding the Sacrament before his breast in the manner directed above. ¶ **And when he delivereth the Bread, he shall say,** as he makes the sign of the cross with the host over the paten or ciborium:

Corpus Domini.

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith, with thanksgiving.

The Priest places the host in the palm of the right *hand* of each communicant, and not in their fingers. The hand ought to be bare, and to be supported by the left.* And the people ought to be instructed to receive the host with their lips directly from their right hand, and not to carry it to their mouth with the fingers of the left hand, and also carefully to receive the smallest fragments which may adhere to the hand. The Priest is not required by the rubric, as it stands in our American Prayer Book, to say the whole sentence of administration to each communicant.† It will suffice, if he says the words "The Body . . . everlasting life" as he delivers the Sacrament to each one, and then to say once, at the end of each railful, "Take and eat," etc.

(b) Having communicated the people with the Body of the Lord, holding the thumb and forefinger of the right hand over the paten or ciborium, he goes up to the midst of the altar. If the paten is used to hold the

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* S. Cyril, *Catech. Mystag.* v. 21.

† The English rubric reads: "And when he delivereth the Bread *to anyone.* he shall say."

small hosts, he replaces it upon the corporal; but if a ciborium is used to hold the small hosts, he covers it with its proper cover and moves it to its place on the corporal behind the chalice, then he removes the pall from the chalice, placing it in the usual place. Then placing both hands upon the corporal, he genuflects and rises. He rubs his thumbs and forefingers over the mouth of the chalice to remove any fragments. Then he takes the chalice by the knop with his right hand, and the foot with his left hand (still keeping the thumb and forefinger of each hand joined together), and raising it as high as the breast, he turns by his right towards the people, and descends to below the lowest step, and then goes to the end of the communion-rail at the Epistle side of the Sanctuary, where he began to administer the Sacrament of the Body. **¶And the Minister who delivereth the cup shall say,** as he makes the sign of the cross perpendicularly with the chalice before his breast:

Sanguis Domini.

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

When the chalice is very full, the greatest care must be taken in making the sign of the cross that the sacred Blood is not spilt.[22] The Priest will communicate each person from the same part of the lip of the chalice from which he himself received the sacred Blood. And the people ought to be instructed to guide the chalice to their lips by taking hold of the foot with the right hand; the Priest all the while retaining his hold of it in order to guard against the possibility of any accident. They ought also to be warned not to wipe their mouth with a handkerchief or with the hand after receiving the chalice. The remark which has been already made with regard to the mode of saying the words of administration of the Sacrament of the Body of Christ applies here also: It will suffice to say to each communicant, "The Blood . . . everlasting life," and at the end of each railful to say once, "Drink this," etc.

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[22] In such case it is better to omit the making of the sign of the cross altogether.

After each railful, the Celebrant will return to the midst of the altar, cleanse the lip of the chalice with his own lips, replace it upon the corporal, and cover it with the pall; if a ciborium is used, he moves it forward on the corporal, uncovers it, and then genuflects. Then taking the paten or ciborium, he proceeds as before, beginning each time at the Epistle side to administer each species.

14. If there is a Deacon or another Priest present to administer the chalice, he is vested in surplice and stole; and as soon as the Celebrant has communicated himself with the sacred Blood, he approaches before the lowest step and genuflects, and then goes up to the right of the Celebrant when he again genuflects. Then standing erect he receives the chalice from the Celebrant, taking it by the knop with his right hand, and the foot with his left hand, and turns by his left with the Celebrant towards the people. Holding the chalice as high as his breast, he descends with the Celebrant to below the lowest step, and then goes to the end of the rail at the Epistle side of the sanctuary, where

he begins to administer the chalice in the manner directed above. If it be found necessary to remove from the outside of the chalice the drops of the sacred species which may have collected there, he returns to the midst of the altar and gives the chalice to the Celebrant, who removes the sacred Blood from the bowl of the chalice with his lips. All having been communicated, he returns to the altar, gives back the chalice to the Celebrant, genuflects on the foot-pace, goes down to below the lowest step, where he again genuflects, and then returns to his place.[23]

15. ¶ If the consecrated Bread or Wine be spent before all have communicated, the Priest is to consecrate more, according to the Form before prescribed; beginning at—All glory be to thee, Almighty God—and ending with these words—partakers of his most blessed Body and Blood.[24]

(1) Every possible care ought to be taken that the contingency, provided for by this rubric, does not occur; for it is most undesirable that there ever should be two acts of consecration in one and the same office of the Mass. Accordingly when the Celebrant perceives that the species of bread is beginning to fail, he ought to break each of the remaining hosts into two or even more pieces. And if there is danger of the species of wine failing, he ought to allow each communicant only the smallest sip from the chalice. In this way he will be able almost always to avoid consecrating a second time.

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[23] We have no explicit precedent to follow with regard to the ceremonial details to be observed in administering the chalice; no reference, therefore, can be given to authorities for the directions here given. They are based, however, upon general ritual principles.

[24] See *Notes on the Mass*, xii, p. 34.

If, however, from any cause, the species of bread or wine should be spent before all who present themselves have been communicated, the Priest shall consecrate more, not only of the species which has failed, *but of both species,* as required by the rubric, and in accordance with the divine institution.

(2) If the species of bread fail, and not the species of wine, the Priest places the chalice with the sacred Blood upon the corporal on the part towards the Gospel side. He places upon the paten the required number of small hosts, making the oblation mentally.[25] He then takes another chalice, and puts into it a small quantity of wine mingled with water, and sets it upon the corporal, offering it also mentally. After which he proceeds to consecrate both in a low voice, "beginning at—All glory be to thee, Almighty God,—and ending with these words—partakers of his most blessed Body and Blood." He then communicates himself with both the species he has just consecrated, and when he communicates himself with the chalice, he receives all the sacred Blood which is in it; after which he covers it with a pall and leaves it on the corporal. He then proceeds to communicate the rest of the people with the hosts just consecrated, and with the species of wine previously consecrated.

But if there is but one chalice, the Priest before making the oblation of the bread, receives all the sacred Blood, draining the chalice, but making no ablution, and observing not to wipe it with the purificator.[26] Then having made the oblation of the bread as above, he pours into the chalice a sufficient quantity of wine to communicate the rest of the people, mingling it with a little water, after which he offers it mentally, and proceeds with the consecration. Then having communicated himself, he communicates the rest of the people with both the species just consecrated.

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[25] Gavantus, pars. iii. tit. iii. 4, 5.

[26] So, upon Christmas when three Masses are said in immediate succession, no ablution of the chalice is made until after the third Mass.

(3) If the species of wine fail, and not the species of bread, he takes the consecrated hosts from the paten (if it, and not a ciborium is used to hold them), and places them upon the corporal at his left. Then having drained the chalice, but without making any ablution of it, he takes one small bread and offers it upon the paten, which he places upon the corporal. He then pours into the chalice a sufficient quantity of wine mingled with a little water, and sets it upon the corporal. He consecrates both species as directed above, after which he communicates himself with the one host thus consecrated, and with the species of wine. Then (if a ciborium be not used) he places upon the paten the hosts consecrated before, and proceeds to communicate the people.

CHAPTER VII.

THE THANKSGIVING AND THE CONCLUSION OF THE MASS.

1. The time occupied by the Priest in saying privately, "Behold the Lamb of God," etc., and "Lord I am not worthy," etc., as he stands turned towards the people (which corresponds, as has been said, to the rite of the *Sancta Sanctis),* will give sufficient opportunity for those present who desire to be communicated to

draw near. If then, having said these words, no one approaches to receive the Holy Communion, the Priest turns again to the altar by his right, replaces the paten upon the corporal, uncovers the chalice, and genuflects. Then he places the paten with the hosts on the chalice, covers both with the "fair linen cloth," *i. e.,* pall, over which he spreads the silk veil, and again genuflects. Then, standing erect, he begins the Lord's Prayer, as directed below.

2. **¶ When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.**[1] This rubric is observed in the following way: The Priest first cleanses the lips of the chalice with his own lips, and then places it upon the corporal in front of the covered ciborium. He then places upon the chalice the paten with whatever hosts may be upon it, "covering the same with a fair linen cloth," *i. e.,* the pall. He then spreads over the pall the silk veil, arranging it as at the beginning of the service. Then placing both hands upon the corporal he genuflects. And the server having genuflected in the midst immediately after the Communion of the people, kneels on the lowest step at the Epistle side. The Priest, standing erect, extends his hands before the breast, the thumbs and forefingers being still joined together.

3. **¶ Then shall the Minister say the Lord's Prayer, the people repeating after him every petition.**

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily

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[1] See *Notes on the Mass,* xiii, p. 37.

bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.[2]

¶ **After shall be said as followeth,** the Priest bowing his head to the Sacrament as he says: "Thy Son our Saviour, Jesus Christ," and bowing his head and joining his hands at the end as he says, "through Jesus Christ our Lord."

ALMIGHTY and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. ***Amen.***

4. Then shall be said or sung, all standing,[3] **Gloria in excelsis; or some proper Hymn from the Selection.** If the *Gloria in excelsis* is said, the Priest, extending his hands and raising them as high as the shoulders, says: "Glory be to God on high;" as he says "God," he joins his hands before the breast and bows his head to the Sacrament. Holding his head erect, and keeping his hands joined and his eyes fixed upon the Sacrament, he continues to the end. As he says, "we worship thee," "we give thanks to thee," "Jesus Christ," "receive our prayer," and "O, Christ," he bows his head profoundly to the Sacrament. When he says, "with the Holy Ghost," he places the left hand a little below the breast and with the right hand makes the sign of the cross from the forehead to the breast, ending at the words "in the glory of God the Father;"[4] and as he says "Amen," he joins his hands before the breast.

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[2] In the English Book here follows a prayer which in the American Book forms the latter part of the Canon.

[3] See *Notes on the Mass,* xiv, p. 40.

Gloria in excelsis.

GLORY be to God on high, and on earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

Gloria in excelsis is omitted in Advent, and from Septuagesima until Easter, except upon feasts occurring within these seasons, and except upon Maundy Thursday and Easter-Even. It is also omitted in Requiem Masses, and on all ferias out of Paschal-tide, also on the Rogations in Paschal-tide.[5] When it is omitted, the Priest, standing with hands joined, says in its place some proper hymn, as required by the rubric; one or two verses will suffice.

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[4] The English and Roman missals. *Cf.* Frere, *The Use of Sarum,* ii, p. 21.

5. Towards the end of *Gloria in excelsis,* or other hymn, the server genuflects in the midst before the lowest step, takes the open book, genuflects in the midst on the step below the foot-pace, and then goes by this same step to the Epistle side of the altar where he places the book. He genuflects again in the midst before the lowest step, and goes and kneels at the Gospel side. The Priest having genuflected to the Sacrament, goes to the book, where he says, "Let us pray," and the Post-Communion prayers,[6] one or more, observing the same directions, as to the extension of the hands, and bowing of the head, as were given for the Collect. Afterward he closes the book* with his right hand, so that the open part will be turned toward the chalice, and moves the book rest with the book a little back, so that the fore part of the altar at the Epistle side will be unoccupied at the ablutions. Then, with hands joined, he turns by his left, goes to the midst, and having genuflected, kisses the altar.

6. **¶ Then the Priest (the Bishop if he be present) shall let them depart with this Blessing,** which he pronounces after this manner: joining his hands before the

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[5] *Ibid.*

[6] See *Notes on the Mass,* xv, p. 42.

* But if the book is to be used for the last Gospel, the Priest leaves it open after the Post-Communion to indicate to the Server that, after the ablutions, he is to carry it to the Gospel corner.

breast, he turns by his right towards the people, moving a little towards the Gospel side, so that he may not turn his back upon the Sacrament, and says:

THE peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ, our Lord: *(Placing the left hand a little below the breast, so the palm will be turned directly up, he blesses the people with his right hand, making the sign of the cross once, at the same time saying:)* **And the Blessing of God Almighty, the Father, the ✠ Son, and the Holy Ghost, be amongst you and remain with you always.** ***Amen.***[7]

Then the Priest turns by his left to the midst of the altar, and placing both hands upon the corporal, genuflects and rises.

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[7] The Benediction in our Mass is composed of two sentences, the one beginning with "The peace" *(Pax)*, and the other with "The blessing" *(Benedictio)*. It has been thought by some that the first sentence is the liturgical *Pax* misplaced, and that only the second sentence is the Blessing proper. Accordingly, it has been suggested that the words, "The peace of God which," etc., should not be made use of out of Mass when a blessing is given, and in the Mass they should be said by the Priest facing the altar. But this theory is at once disproved by the fact that the Order of Communion of 1548 and the Prayer Book of 1549, both prescribe the saying of "The peace of God which," etc., although the *Pax Domini* had previously been said in its proper place. Moreover our present rubric distinctly recognizes the first sentence as an integral part of the Benediction: *"this blessing,* The peace of God which," etc. As a matter of fact our Benediction is simply a translation of a by no means uncommon Latin form, not found indeed in any Mass, but occurring in the other offices; for example, in the Churching Office of the *Rituale Romanum:* "Pax et benedictio Dei omnipotentis, Patris, et Filii, et Spiritus Sancti, descendat super te, et maneat semper. Amen." Other examples will be found in the Orders printed by Martene. This form has been enlarged by inserting Philip. iv., 7, after the first word. In the Order of Communion and in the first Prayer Book, the rubric expressly directed that the Priest was to give the blessing "turning him to the people." Precisely the same direction is given in the Dominican missal: "Ad populum conversus det benedictionem." It is also to be observed that the rubric requires the Blessing to be pronounced at the end of every Mass, so that it can never be omitted, not even at Requiems. There is no ritual incongruity whatever in pronouncing the Blessing at the end of a Mass for the dead, nor is it wanting ritual precedent. "In the diocese of Clermont the Blessing was given at all the Masses alike, and in the old missals there was a proper blessing for the dead." "In a Roman missal printed at Venice in 1563, this Blessing is in the following words: 'In Mass for the dead......*let him bless the people,* saying: God who is the life of the quick and the resurrection of the dead, bless you forever and ever.' " (Le Brun, *Explication, etc., in loc.)*

As soon as the Priest has pronounced the Blessing, the server rises and genuflects in the midst. Then he folds up the houselling cloth, after which he goes to the credence and takes the wine cruet in his right hand, and the water cruet with his left hand. He genuflects on the step below the foot-pace at the Epistle side, if the Priest has not yet consumed the Sacrament, and then rising he waits until the Priest is ready to receive wine for the purification.

The Priest having genuflected as directed above, takes hold of the back part of the silk veil with both hands, and removes it from the chalice; laying it on the altar at the Gospel side, the Epistle side being occupied by the book. He then places his left hand on the foot of the chalice and removes the pall, or "fair linen cloth," and then placing both hands upon the corporal, he genuflects and rises.

7. ¶ And if any of the consecrated Bread and Wine remain after the Communion, it shall not be carried out of the Church; but the Minister and other Communicants shall, immediately after the Blessing, reverently eat and drink the same.[8]

Standing erect, he takes the paten between the fore and middle finger of the left hand and reverently consumes all the hosts which remain upon it. Then taking the paten between the fore and middle finger of the right hand, and holding it inclined, he passes it gently several times from right to left over the surface of the corporal to collect any fragments of the sacred species that may be upon it, at the same time slightly raising the corporal with the left hand. Then holding the paten over the chalice, he takes it between the fore and middle finger of the left hand, as near as possible to the place where he held it with his right hand; and with the thumb and forefinger of his right hand he rubs the paten from top to bottom, causing the sacred fragments to fall into the chalice. Then resting the left hand, in which is the paten, upon the corporal, he detaches any fragments from the thumb and fore-finger of his right hand over the chalice. He then takes the chalice by the knop, between the forefinger joined to the thumb and the last three fingers of the right hand, and holding the paten under his chin with his left hand, he reverently drinks the sacred Blood with every particle, receiving it from the same part of the chalice from which he made his Communion, and from which he communicated the people. He then rests the chalice upon the corporal for an instant, placing his left hand, in which he holds the paten, also upon the corporal.

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[8] For proof that this rubric was not intended to prohibit Reservation, but was directed against the Puritan profanation of the Sacrament, the reader is referred to Mr. Kempe's *Reservation of the Blessed Sacrament,* pp. 8-12, for abundant evidence.

8. Then without moving from the midst, he holds out the chalice to the server to receive wine for the purification, saying privately:

Quod ore sumpsimus.

GRANT, O Lord, that what we have received with our lips, we may keep with a pure heart, so that by the gift vouchsafed in this present life, there may be given unto us everlasting life.[9]

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[9] "This prayer is very ancient, since it is found, at least in substance, in the Mass of Illyricus, in the Gothic missal before the time of

The server having poured wine into the chalice, returns to the step below the foot-pace at the Epistle side. The Priest moves the wine gently about in the chalice, and then drinks it from the same part of the chalice as before, at the same time holding the paten under the chin as directed above. He then puts the chalice and paten on the corporal, so that the chalice will be in the middle and the paten towards the Gospel side; straightway taking the chalice about the bowl with the last three fingers of each hand, and holding his thumbs and forefingers over the bowl, he bows slightly to the cross, and carries the chalice to the Epistle side of the altar, where he holds it so that the server may pour a small quantity of wine and water over his thumbs and forefingers. As the server pours the wine and water, the Priest washes his fingers by rubbing them against each other. Then he places the chalice on the altar, between the corporal and the purificator, and keeping the thumb and forefinger of the left hand over the mouth of the chalice, he takes the purificator with his right hand and places it upon the fingers of the left hand; then as he wipes his thumbs and forefingers dry, he says privately:

Corpus tuum.

LET thy Body, O Lord, which I have taken, and thy Blood which I have drunk, cleave unto my soul; and grant that no spot of sin may remain in me, whom this pure and holy Sacrament hath

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Charlemagne, in the iv Roman Order, and in many other monuments of antiquity." (Romsée, *Sensus Litteralis*, etc., in loc.) The prayer following, beginning: "Let thy body," etc., belongs to about the same period. The former of these two prayers is prescribed by all the English Uses, the second is found in the Hereford missal.

refreshed, who livest and reignest, world without end. Amen.

He places the purificator with his left hand on the altar, between the chalice and the corporal, joins his hands before the breast and returns to the midst, where he bows slightly to the cross. He takes the purificator between the thumb and forefinger of the left hand, so that it will hang over the back of the hand, and with the right hand he takes the chalice, and receives the ablution from the same part of the chalice as he received the purification of wine, at the same time holding the purificator under his chin. Then he places the chalice on the corporal, and wipes his lips with the purificator. Afterward he takes the chalice by the knop with his left hand, and wipes the outside of the bowl and then the inside with the purificator. Having wiped the chalice dry he places it on the middle of the corporal, and extends the purificator over the mouth of the bowl; next he takes the paten with his left hand and places it on the chalice on top of the purificator; then with his right hand he takes the pall and places it on the paten. Then, resting the left hand on the altar beyond the corporal, he takes the chalice with his right hand and moves it off the corporal towards the Epistle side. He then folds the corporal with both hands in the following order: (1) He folds the fore part over the middle; (2) the back part over the fore part; (3) then the part towards his right hand over the middle part; (4) and lastly, the part towards his left hand over all. Having folded the corporal, he takes the burse with his left hand, puts the corporal into it and lays it on the middle of the altar. Then he covers the chalice with the veil, on which he places the burse, and taking it by the knop with his left hand, the right hand being placed on the burse, he sets it in the middle of the altar, and adjusts the veil in front as at the beginning of the service.[10]

9. If a ciborium was used to hold the hosts for the people, the Priest ought to have cleansed the paten immediately before he communicated himself with the sacred Blood, and then placed it on the corporal on the part towards the Gospel side, as directed on page 118. In which case, the Priest having pronounced the Blessing and genuflected, brings the ciborium forward on the corporal with his right hand, uncovers it, placing the cover beyond the corporal, removes the pall from the chalice, and then genuflects. Then taking the ciborium by the knop between the forefinger and the last three fingers of the left hand, he reverently consumes the small hosts remaining in it. Then holding it inclined over the chalice, he causes the small fragments to fall from the ciborium into the chalice with the thumb and forefinger of the right hand. He replaces the ciborium upon the corporal at his right, the other part of the corporal at his left being occupied by the paten. He then takes the chalice and consumes the sacred Blood in the manner directed above. He places the chalice on the middle of the corporal, takes the ciborium into his right hand, the thumb and forefinger being joined, and holds it out to the server to receive the purification of wine. He moves it gently about in the ciborium to detach the smallest fragments, and then pours it into the chalice. Replacing the ciborium upon the corporal at his right, he takes the paten

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[10] The directions here given for the ablution of the chalice are according to Merati.

into his left hand, and with the right hand he takes the chalice, and drinks the purification of wine in the same manner as was directed before. Taking the ciborium by the bowl with the last three fingers of each hand, and holding his thumbs and forefingers over the bowl, he bows to the cross, and carries the ciborium to the Epistle side of the altar, where he receives from the server the ablution of wine and water. He then places the ciborium on the altar, between the corporal and the purificator; and keeping the thumbs and forefingers of both hands dry, saying: "Let thy body," etc. He places the purificator with his left hand on the altar between the ciborium and the corporal, returns to the midst of the altar, and bows to the cross. He takes the purificator between the thumb and forefinger of the left hand, and with the right hand he takes the ciborium, and pours the ablution into the chalice. He then sets down the ciborium on the corporal at his right, and taking the chalice by the knop, drinks the ablution, at the same time holding the purificator under his chin. Having wiped his lips with the purificator, he wipes the chalice dry, as directed before. Afterward he carefully dries the ciborium, and having covered it, places it on the altar beyond the corporal. He then extends the purificator over the chalice, and proceeds as directed above.[11]

The server having poured the wine and water over the Priest's fingers, bows to the Priest, and replaces the cruets on the credence. Then having bowed or genuflected in the midst below the lowest step, he goes up to the Gospel side, where, standing on the step below the foot-pace, he awaits the approach of the Priest. But if for the last Gospel is to be read a Gospel other than *In principio,* the server carries the book to the Gospel side, placing it in the same position as it was for the first Gospel.

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[11] Romsée, *Praxis,* etc., p. ii. art. xiii, viii. De Herdt, *Sacræ Liturgiæ Praxis,* t. i. p. ii. 282.

10. The Priest having veiled the chalice bows his head profoundly before the midst of the altar; and with his hands joined, and the extremities of the fingers placed upon it, he says privately:

Placeat tibi.

LET this my bounden duty and service be pleasing unto thee, O holy Trinity: and grant that this sacrifice, which I, though unworthy, have offered up before thy divine Majesty, may be acceptable unto thee, and may through thy mercy obtain thy gracious favour for myself, and for all for whom I have offered it. Amen.[12]

11. Then extending his hands upon the altar, he kisses it in the midst. Joining his hands before the breast, he turns by his left and goes to the Gospel side, where standing turned obliquely, and with hands joined, he says to the server: "The Lord be with you." *R.* "And with thy spirit." Then placing his left hand on the altar, he makes the sign of the cross on the altar with the thumb of the right hand (or, if the book is used, he signs the beginning of the Gospel, as at the first Gospel), and then placing the left hand a little below the breast, he makes the sign of the cross

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[12] "This prayer is found in a great number of Sacramentaries after the end of the ninth century" (Le Brun), and it was directed to be said by all the English missals.

with his right thumb on the forehead, mouth and breast, saying: "The Holy Gospel is written in the first chapter of Saint John, beginning at the first verse;" he then joins his hands before the breast. The server makes the signs of the cross in like manner with the Priest; and having answered "Glory be to thee, O Lord," goes and stands at the Epistle side, with his face turned to the book. Then the Priest recites the Gospel. At the words: "And the Word was made flesh," placing his hands on the altar, he genuflects towards the Gospel corner; the server also genuflects.

The Gospel. St. John i. 1.
In principio.[13]

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his Name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. *(Here he genuflects.)* And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the Only-begotten of the Father), full of grace and truth. *R.* Thanks be to God.

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[13] See *Notes on the Mass,* xvi, p. 43.

The last Gospel for Christmas is the first Gospel for the Epiphany, in which the Priest genuflects at the words, "fell down and worshipped him." On Palm Sunday, at all the Masses which precede the Blessing of the Palms, for the last Gospel is read the first Gospel of Advent Sunday, as far as the words, "Blessed is he that cometh in the name of the Lord," and including them. When a Saint's day is kept on a Sunday, commemoration is made of the Sunday by saying its Collect, after the Collect of the day, and by reading the Gospel of the Sunday for the last Gospel.

When the Priest has finished the Gospel, he does not kiss the book nor the altar, nor does he say, "By the Gospel words," etc., but closes the book (if it was used) with his right hand; the server at the same time saying: "Thanks be to God."

Then the server having bowed in the midst before the lowest step, takes the book (if it was moved to the Gospel side), and, passing by the steps below the foot-pace, places it at the Epistle side of the altar, observing to bow or genuflect as he passes before the midst. The server then takes the Priest's biretta, and stands at the Epistle side below the lowest step.

12. At the end of the Gospel, the Priest, with hands joined, turns by his right and goes to the midst, where

he bows his head to the cross. Then he turns the chalice so that the back part will look towards himself, folds part of the veil over the burse, and then takes the chalice by the knop with his left hand, placing his right hand on the burse. He turns by his right, taking a step backward towards the Gospel side, so that he may not turn his back on the cross, and goes down below the lowest step of the altar. He faces the midst and with the server bows his head profoundly to the cross; or if the Sacrament be in the tabernacle they both genuflect together. Then, standing erect, he takes the biretta from the server, and covers his head. Then, preceded by the server, he returns to the sacristy the same way by which he came, saying privately the antiphon: "Let us sing the song," and the canticle *Benedicite*. In the sacristy he bows to the cross, and places the chalice upon the table. He may then say standing a short prayer with the server. Afterwards he proceeds to unvest in reverse order, kissing the cross on the stole, maniple, and amice, as he did when vesting. Then, having washed his hands, he goes to make his thanksgiving, saying the *Gratiarum Actio* or other office.

CHAPTER VIII.

OF THE PURIFICATION AND ABLUTION OF THE CHALICE WHEN A PRIEST CELEBRATES MORE THAN ONCE ON THE SAME DAY.

1. If it is necessary for the Priest to celebrate the holy Sacrifice more than once on the same day, he does not

receive the ablution at any of the Masses until the last.[1]

Immediately after the Blessing in the Masses which precede the last Mass, the Priest consumes the sacred species, carefully draining the chalice, and removing from the rim with his lips any of the sacred Blood which may adhere to it, *but not wiping it or his lips with the purificator.* He then places the chalice upon the corporal, covers it with the paten, upon which he places the pall, and over all the silk veil, saying: "Grant, O Lord," etc. Then with hands joined before the breast, the thumbs and forefingers being kept together, he bows to the cross, and goes to the Epistle side, where holding his thumbs and forefingers over a vase, placed beforehand upon the altar, he has wine and water poured over them by the server. He dries his fingers with the purificator, saying: "Let thy Body," etc. He then moves the vase with the ablution to the back part of the altar near to the corporal, and covers it with a pall; or with its proper cover. Then leaving the purificator at the Epistle side, he returns to the midst, and proceeds with the service, saying: "Let this my bounden duty," etc. N. B. No genuflection or other act of reverence is made towards the chalice; for, although no ablution of it has yet been made, the Sacrament is not regarded as being morally present.

If some time intervenes before the next Mass, the chalice is left on the altar with the corporal underneath it, or it is taken to the sacristy and set upon a corporal in some becoming place. But if the next Mass is to follow immediately, the Priest having read the last Gospel, returns to the midst, bows to the cross, and then goes over to the Epistle side, where he opens the book and sets the markers; after which he returns to the midst, bows to the cross, and then going down to below the lowest step; he bows profoundly, or genuflects if the Sacrament be reserved in the tabernacle. After which, he begins the Mass, saying, "In the name," etc. At the Offertory of the second Mass, and of all the Masses after the first, the Priest receives from the server a large host as well as a sufficient number of small ones. And when he pours the wine and water into the chalice, he will hold it on the corporal, or if he goes to the Epistle side, he will hold it over the altar, not, however, allowing it to rest on the altar, and he will carefully observe not to wipe the chalice with the purificator either before or after the mingling of the wine and water.

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[1] Lyndwood, *Provinciale,* lib. iii. tit. 23.

At the last Mass, after the Priest has consumed the sacred Blood, he holds out the chalice to the server to receive the purification of wine, which he drinks. He then pours into the chalice the ablutions of the previous Masses, and drinks them also. After which, he receives over his fingers the usual ablution of wine and water, and having drunk it, he wipes the chalice and the vase in which were the ablutions. He then proceeds after the usual manner.[2]

2. If the Masses, which are said by the same Priest on the same day, are said in different churches, then at all the Masses before the last, the Priest having received the sacred Blood, cleanses the rim of the chalice with his lips, and places it upon the corporal, covering it with the pall. After which with hands joined, he says: "Grant, O Lord," etc. Then he washes his

[2] Merati, *Novæ Observationes, etc.*, p. iv. tit. iii. vii. xi.

fingers in the manner directed above, and wipes them, saying: "Let thy body," etc. He returns to the midst, and having removed the pall, he places upon the chalice the paten, the pall, and the silk veil; after which he says the prayer, "Let this my bounden duty," etc., and the last Gospel. Then he returns to the midst, unveils the chalice and drinks whatever drops of the sacred species may have collected at the bottom of the chalice. Then the Priest holds out the chalice to the server to receive some water, which he moves about the chalice, and then pours it into the vase used to hold the previous ablution. He then wipes the chalice dry and proceeds after the usual manner.

After the Mass if there is no one fasting who can receive the ablution which is in the vase, the Priest puts it carefully away in some safe place until the morrow when he can receive it himself; or he absorbs it with cotton or linen which he carefully burns; or, he may pour it down the piscina.[3]

The vase used to hold the ablutions may be a chalice, or any other decent vessel kept specially for this purpose.

CHAPTER IX.

OF LOW MASS FOR THE DEAD.[1]

When Mass is celebrated at a funeral, it should be preceded by the Burial Office to the end of the Lesson. It may be noted here that the Lesson ought to be read without title and without the conclusion, "Here endeth," etc. The same rule is observed with regard to the Lessons in the Office of the Dead; they are not announced, and at the end the reader does not say, "But thou, O Lord, have mercy upon us."[2]

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[3] De Herdt, *Sacræ Liturgiæ Praxis,* t. i. pars ii., 285.

[1] *Cf.* the rubrics in the English and Roman missals, also those in the Sarum and York *Manuale.*

Requiem Masses ought not to be said on Sundays or other feasts of obligation; nor within the octave of Easter or of Pentecost; nor on the vigil of Christmas or of Pentecost; nor on the octave day of the Epiphany; nor on Ash Wednesday; nor throughout Holy Week.

The ceremonies of a Low Mass for the dead are the same as those of an ordinary Mass, with the following exceptions:

1. All the vestments are black; white vestments ought never to be used.[3] The colour of the veil of the tabernacle is violet.

2. All flowers are removed from the altar and all festal decorations.

3. The psalm *Judica me* is omitted; the Priest saying "In the name," etc., and then the antiphon, "I will go," etc.; and after the response, "Even unto the God," etc., he immediately adds, "Our help," etc.

4. The sign of the cross is not made by the Priest upon himself before the Lord's Prayer at the beginning of the Mass; but instead thereof, he makes with his right hand the sign of the cross over the book.

5. Before the Gospel, the Priest does not say, "Let thy blessing," etc., nor "The Lord be in my heart," etc.; but the prayer, "Cleanse my heart," etc., alone is said.

6. At the end of the Gospel, the book is not kissed,

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[2] See the rubrics of the Sarum and Roman Breviaries.

[3] In the case of baptised children dying before the use of reason, the Paris missal provided a Mass. This Mass, however, was not a Requiem, but was one of thanksgiving. Hence the vestments were white, and no prayers were said for the soul, it being already in heaven.

nor are the words, "By the Gospel words," etc., said; but, "Praise be to thee, O Christ," is said as usual.

7. The Creed is omitted.

8. The sign of the cross is not made over the water when the Priest says the prayer, "O God, who didst wonderfully," etc.

9. The *Gloria* is not said at the end of the psalm *Lavabo,* nor is "Rest eternal," etc., said in its place.

10. The prayer, "O Lord Jesus Christ, who saidst," etc., is not said; the two prayers which follow are said.

11. In the *Agnus Dei,* the Priest omits the striking of his breast, and also the words, "have mercy upon us," and "grant us thy peace." In place of these words, he says, "grant them rest," and, "grant them rest everlasting."

12. The *Gloria in excelsis* is omitted, one or two verses of some appropriate hymn being said in its place.

13. No sermon is preached in the Mass, but one may be delivered immediately after the Mass and before the Absolution.

CHAPTER X.

OF A LOW MASS CELEBRATED BY A BISHOP.[1]

The ceremonies of a Low Mass said by a Bishop are the same as those of a Mass celebrated by a Priest, with the following exceptions:

1. If it be a feast day four candles ought to be lighted, otherwise two will suffice.

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[1] For all that follows in this and the next chapters, see the *Ceremoniale Episcoporum;* Bauldry, *Manuale Sac. Cœri,* pars quin.; Le Vavasseur, *Les Fonctions Pontificales;* De Herdt, *Praxis Pontificalis,* Catalani, *Com. Cer. Epis.;* Gavantus, *Manuale Epis.*

2. On the credence ought to be placed the chalice made ready and veiled; also an ewer with water, a basin, and a towel upon a salver.

3. One or two chaplains in surplices ought to assist the Bishop in vesting, and serve him at the Mass.

4. The Bishop washes his hands before he vests.

5. He may vest at the altar, in which case the vestments ought to be placed upon the middle of the altar before the Mass; or he may vest in the sacristy.

6. He puts upon him the usual Mass-vestments of a Priest, together with the pectoral cross and the episcopal ring. The cross is put on before the stole, and is worn over the alb, so that it is covered by the chasuble. The other pontifical ornaments are not worn at a Low Mass.

7. The stole is not crossed, but is allowed to hang pendent on either side.

8. The Bishop does not assume the maniple until after "The Almighty and merciful Lord," etc., has been said, when one of the chaplains places it on the Bishop's left arm. But when vesting for a requiem Mass, the Bishop puts on the maniple just before the stole, after the manner of a Priest.

9. During the Mass the chaplains remain on either side of the Bishop when he is in the midst of the altar; but when he is at the Epistle side, they stand at his right hand, and when he is at the Gospel side, they stand at his left hand; so that the Bishop will always be the one nearest the midst.

10. They make the responses in the Mass, move the Mass book, bring the chalice to the altar, pour in the

wine and water, cover and uncover the chalice, wipe it dry after the second ablution, and having veiled it, carry it back to the credence, and they assist the Bishop generally.

11. In the Absolution, the Bishop makes the sign of the cross but once, but in the Blessing, he makes it thrice.

12. If there be present at the Mass, the Primate, or the Archbishop of the province, the celebrating Bishop having said the prayer, "O Lord Jesus Christ who saidst," etc., kisses the altar, then the Instrument of Peace[2] (held up to him by the second chaplain who is kneeling on the foot-pace at his right), and then says, "Peace be with thee;" the chaplain answers, "And with thy spirit." The chaplain then carries the Instrument with its veil to the prelate who is present, and offering it to him, he says, "Peace be with thee;" the prelate answers, "And with thy spirit," and then kisses the Instrument. The chaplain afterward bows to the prelate, but not before.

13. After receiving the ablutions and veiling the chalice, he washes his hands for the third time.

14. After the Mass, the Bishop may unvest at the altar, replacing the vestments upon the altar; or he may go to the sacristy, and there lay aside his vestments.

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[2] The Instrument of Peace (also the Pax, Paxbrede, and Osculatorium) is a small tablet of metal or ivory, or even of wood, with some sacred subject depicted upon it. Its use was introduced about the XIII. Century in place of the actual kiss of peace. See an interesting note in Maskell's *Ancient Liturgy*, 3d ed., p. 170. *Cf.* also Micklethwaite's, *The Ornaments of the Rubric*, pp. 21 n, 36 n, 38.

CHAPTER XI.

OF A LOW MASS SAID IN THE PRESENCE OF THE BISHOP OF THE DIOCESE, OR OF A BISHOP EXERCISING JURISDICTION BY THE LICENSE OF THE BISHOP.

1. The Bishop in his habit kneels at the Gospel side of the sanctuary. He may be attended by one or two chaplains in surplices, who kneel on either side of him.

2. As the Celebrant proceeds to the altar he bows to the Bishop as he passes by him; or if the Bishop be not yet present, the Celebrant, having placed the chalice on the altar and opened the book, goes down before the lowest step and awaits the Bishop's coming.

3. Before saying, "In the name," etc., he turns and bows to the Bishop. Then the Bishop having given him the sign to begin the Mass, the Celebrant turns to the altar, bows or genuflects, and then says, "In the name," etc.

4. In the *Confiteor,* instead of the words, "to you, my brethren," and "you, my brethren," he turns to the Bishop and says, "to thee, my Father," and "thee, my Father." The server says the *Confiteor* as usual, bowing to the Celebrant.

5. Before the prayer, "Take away from us," etc., the Celebrant again turns and bows to the Bishop, and then goes up the steps of the altar.

6. At the end of the Gospel, the Celebrant does not kiss the book, nor does he say, "By the Gospel words," etc.; but one of the chaplains, or the server of the Mass, takes the book to the Bishop, who kisses the Gospel, saying, "By the Gospel words," etc.

7. If the Bishop so wills, he gives the Absolution, making the sign of the cross once; he also may give the Blessing, making the sign of the cross thrice.[1] Otherwise the Celebrant says both; in which case, he first bows to the Bishop as seeking his license, and then gives the Absolution or Blessing, making the sign of the cross once. He will observe not to make the sign of the cross towards the Bishop, as if blessing him.

8. If the *Pax* is to be given, the Celebrant having said the prayer, "O Lord Jesus Christ, who saidst," etc., kisses the altar; then the Instrument of Peace held up to him by the server who is kneeling in the foot-pace at his right; and then says, "Peace be with thee," the server answering, "And with thy spirit." Then the server immediately rises, and carries the Instrument of Peace with its veil to the Bishop, and then to any other Bishop who may be present; and as he offers it to each one, he says, "Peace be with thee," to which the Bishop answers, "And with thy spirit," and kisses the Instrument; after which the server bows to him. The Celebrant in the meanwhile proceeds with the Mass. The *Pax* is not given in Requiem Masses.

9. After the last Gospel, the Celebrant turns and bows to the Bishop, and then waits until the Bishop has departed; or he may leave before the Bishop; in which case he bows to the Bishop as he passes by.

10. When Mass is celebrated in the presence of a Bishop vested in the episcopal habit, but who is not the Ordinary, the Celebrant, as he proceeds to the altar, bows to him, and when departing from the altar, he

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[1] If the Bishop gives the Absolution, the Celebrant in the meanwhile remains upon his knees; and while the Bishop gives the Blessing, the Celebrant, after the Post-Communion, remains standing at the Epistle side and bowing profoundly towards the Bishop.

again bows to him; but he should shew to him no ceremonial deference during the Mass.

11. A Bishop outside his diocese, although vested with the insignia of his order, ought not to occupy the throne or chair of the Bishop of the diocese; nor has he any claim by virtue of his order to pronounce the Absolution or the Benediction in the Mass and choir offices;[1] unless it be that he has received special jurisdiction to perform some office in the name and stead of the Ordinary. He ought not to carry the pastoral staff; and he should refrain from blessing the people as he passes along the streets or through the churches. An Archbishop, however, may do both within any diocese of his province.

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[1] The rubrics of the Prayer Book are clear on this point; it is "*the* Bishop" who is to say the Absolution and the Benediction, not *a* Bishop.

APPENDIX.

ADDITIONAL NOTE ON THE ANNOUNCING OF THE GOSPEL.

In addition to what has already been said under *Notes on the Mass,* iv., it may be well to give a more detailed explanation of the title of the Gospel. In the English missals, as in the Roman missal, the Gospel was announced as the *Sequentia sancti Evangelii secundum Matthæum,* or other Evangelist as the case might be. If the Gospel began with the first verse of the opening chapter, it was announced as the *Initium sancti Evangelii secundum Matthæum,* or other Evangelist. This full title was not always set at the head of each Gospel, as it is in the modern Roman missal. Sometimes one finds only the word *Evangelium,* or *Evangelium Matthæum,* or *Sequentia secundum Matthæum,* or *Secundum Matthæum,* but these abbreviations are intended only to serve the purpose of captions, like our rubric *The Gospel* (which is found before each Evangelical lection in the Prayer Book), for upon reference to the general rubrics of the missals, it is clear that the Priest always announced the full title as given above, whatever might be the wording of the rubrical caption of the particular Gospel which he was about to read.

The revisers of 1549 evidently desired to retain this traditional formula, while rendering it into idiomatic English and making it more full and explicit. Accordingly, they began with "The Holy Gospel," dropping the word *Sequentia* or *Initium,* as a more explicit reference was to be given by the mention of the chapter.

The next word, *secundum,* was rendered by "written in," which is about as good an equivalent as can be found if we confine ourselves to the use of Anglo-Saxon words. So likewise in the title of the Baptismal Gospel, where the Sarum and York Manuals have *secundum,* the Prayer Book has "written by," and not "according to." This phrase "written in" or "written by" of the Prayer Books of 1549, 1552, 1559, and 1603, has been obscured, as a rendering of *secundum,* by the revisers of 1662 inserting the word "is" before it. So that some have thought that there is nothing in our formula of announcement corresponding to *secundum*. But reference to the title of the Baptismal Gospel makes it clear that this is not so.

After the words "written in" *(secundum)*, there was made provision for the mention of the chapter. To this there is no corresponding clause in the Latin.

Then followed the name of the Evangelist in its old place; to which was prefixed very properly the title "Saint," which is not found in the Latin.

Finally there were added, but not until 1662, the words, "beginning at the . . . verse."

Thus while the old formula was rendered into English and made more explicit, the relative position of its words was carefully preserved. This will be seen at once, if we parallel the Latin announcement with the Prayer Book form, taking the title of the Gospel for Advent Sunday as an illustration:

Sequentia	*Sancti Evangelii*	*secundum*	[ ]
[ ]	The Holy Gospel	(is) written in	the 21st chapter
[ ]	*Matthæum*	[ ]	
of Saint	Matthew	beginning at the 1st verse.	

Although nothing can be clearer than that our form is a full and adequate equivalent for the Latin formula, yet there has grown up a custom, observed by some, of interpolating after "chapter of" the words, "the Gospel according to." These words add nothing to the explicitness of the Prayer Book form, and, from what has been said, it will be manifest that there is nothing corresponding to them in the Latin. The form in the missal has *sanctum evangelium* once and *secundum* once, and the Prayer Book has rendered into English each of these words once, and that too in its proper relative place. It is therefore a piece of unnecessary tautology to repeat these words all over again. Moreover, their insertion is without the slightest justification, if regard be paid to the literal directions of the very explicit rubric. This rubric has just three blanks to be filled, and there are provided at the head of each Gospel just three words and no more; and these words are printed in Roman type to shew that they are words to be uttered and are not a mere rubrical reference.

And nowhere in the Prayer Book is there the remotest hint that the reader of the Gospel is expected to add a single word beyond what is so explicitly prescribed. Quite the contrary; in two places in the Ordination of Priests where the title of the Gospel is mentioned in the rubrics, we read: "the ninth chapter of St. Matthew," and "the tenth chapter of Saint John," but not "the ninth chapter of *the Gospel according to* St. Matthew," nor "the tenth chapter of *the Gospel according to* St. John." And consistently with this we find also in the Scotch Book of 1637 the rubric: "The Presbyter before he beginneth to read the Gospel shall say thus, The Gospel of our Lord and Saviour Jesus Christ, written in such a chapter of of such an Evangelist, beginning at such a verse."[1] Here again there is no "of the Gospel according to," but it is "of such an Evangelist."

The earliest book I have been able to find suggesting this tautological interpolation is the *Directorium Anglicanum,* a work containing many like misleading directions.

[1] Keeling, *Liturgiæ Britannicæ,* 2d ed., p. 68.

The Ceremonies of High Mass

BY THE

REV. C. P. A. BURNETT, B.D.

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The Order of the Ceremonies of High Mass.

CHAPTER I.

GENERAL PREPARATION FOR HIGH MASS.

1. *In the Sacristy.*

Upon a vestment chest, or upon an oblong table, should be laid out the vestments of the sacred ministers: In the midst, for the Celebrant, a chasuble, stole, maniple, girdle, alb, amice and biretta; at the right hand, for the Deacon, a dalmatic, stole, maniple, girdle, alb, amice and biretta; and at the left hand, for the Sub-Deacon, a tunicle,[1] maniple, girdle, alb, amice and biretta.

In arranging the vestments the following order will be found convenient: The lower half of the front of the chasuble should be folded up against the upper half and extended on the vesting table, and the back doubled in like manner. If the quality of the vestment, or of the ornamentation thereof, does not allow it to be folded, it may be extended at full length, the front side downward, upon the table. If the vestment is ornamented with jewels, it will be well to spread a covering of some soft material upon the vesting table before laying out the vestments thereon. Upon the chasuble the stole may be folded so that the ends are parallel with the sides of the vestment, and the middle part is laid across it. The maniple is laid upon the middle of the stole, at right angles with it, so as to form a cross. The girdle is doubled and then laid upon the maniple and stole in the shape of the letter S or the letter M. The sleeves of the alb may be folded underneath the front, and the body folded up so as to make the opening at the bottom lie at the edge of the table. Upon the alb, the amice should be spread at full length, the right (or outer) side uppermost, with the strings festooned on it. The vestments for the Deacon and the Sub-Deacon should be laid upon the table in the order in which they are mentioned above.

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[1] On the Sundays in Advent (except the third), and on the Sundays in Lent (except the fourth), and on fast days (except Maundy Thursday); also at the blessing of candles and the procession on the Feast of the Purification, and at the blessing of palms and the procession on Palm Sunday, the dalmatic and tunicle are not worn. On these days, in cathedral churches the Deacon and Sub-deacon will wear chasubles folded up before the breast; in ordinary churches, the Deacon may wear only amice, alb, girdle, maniple and stole; the Sub-deacon, amice, alb, girdle and maniple. (See Rubrics in Sarum missal, in *Ordinary of the Mass;* and the Roman missal, *General Rubrics,* ch. xix.)

The chasuble, dalmatic, tunicle, stoles and maniples, and also the apparels (if any) of the albs and amices ought to be of the colour[2] of the season, or of the day which is being celebrated. An exception to the general rule is commonly made in favour of vestments made of cloth of gold, which are considered suitable for all festal occasions.

In some convenient place in the sacristy there ought to be in readiness the censer, the incense boat filled with incense, and the charcoal and tongs; also the torches for the acolytes.

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[2] "That the Salisbury sequence (of colours) was the one in use throughout England . . . was certainly not the case at any time." . . . In all probability the colour sequence of the Catholic Church was followed more or less closely throughout the diocese, according as a church was well or ill provided with the necessary ornaments. . . . A general sequence . . . of colours most generally enjoined . . . corresponds very closely not only with the Salisbury sequence as far as that goes, but with the modern Roman rule as well." (W. H. St. John Hope, *English Liturg. Colours,* Lond., 1889.)

2. *At the Altar.*

The altar should be prepared as directed at Low Mass, except that the six large candles shall be lighted, and the book shall be open and not closed.

3. *At the Credence.*

The credence shall be arranged as directed at Low Mass. But in addition to the articles there mentioned, there shall be set upon the credence the chalice duly prepared and veiled, and the book or books from which the Epistle and Gospel are to be sung.

4. *General Ceremonial Directions.*

(a) Of Genuflections.—At High Mass, if the Sacrament be not reserved upon the altar, the Celebrant and all others only bow profoundly when first approaching the altar, when passing before the midst before consecration and after the ablutions, and when about to depart from it.

But if the Sacrament be reserved, a genuflection is made before the lowest step each time an approach to the altar is made, and in the same place, each time a departure from the altar is made. At other times, the Celebrant and the sacred ministers only bow profoundly when, before the consecration and after the ablutions, they pass the midst of the altar where the Sacrament is reserved; but the inferior ministers genuflect each time they pass the reserved Sacrament in the course of the Mass.

After consecration and before the ablutions while the Sacrament is exposed upon the altar, every one genuflects each time he passes before the midst of the altar.

(b) Of the hands.—The sacred ministers hold their hands joined before the breast (but not touching the vestments lest they soil them), except when engaged in some action or while they are seated. In this latter case, the hands usually rest upon the knees, and, if possible, under the vestments. When one hand of the Deacon or Sub-Deacon is occupied in any action, the other hand is placed a little below the breast, and not upon the altar. When they genuflect with the Celebrant, they support his vestment with the hand next to him, the other hand being held near the breast.

The inferior ministers present in the sanctuary at High Mass hold their hands joined before the breast, while the Celebrant sings or reads aloud any part of the Mass, and also when they are censed. At other times, unless the contrary be directed in any special instance, they place the right hand upon the left, so that the palm of the right hand will be turned down upon the left.

(c) Of other gestures.—When the sign of the cross is made, or the breast smitten, or the head bowed, by the Deacon and Sub-Deacon with the Celebrant, their motions should be synchronous and uniform with his.

In moving from the midst to the Epistle side, the Celebrant and the sacred ministers first bow (or genuflect, if it be just before the Post-Communion), and then turning their left side to the altar, they move abreast to the Epistle side. So likewise in returning to the midst, they first face the Gospel side, and then move together to the midst. In moving from the midst to the Gospel side, they first bow, and then turning the right side towards the altar, they move together to the Gospel side.

5. *The Preparation of the Celebrant and Ministers.*

(a) The *Sub-Deacon,* after prayer in the church or sacristy,[3] washes his hands. He then reads the Epistle which he is to sing, and sets the marker in the book of the Epistles, or in the Mass-book[4] from which the Epistle is to be read. Next he prepares the chalice as directed at Low Mass, and then carries it to the credence and sets it down in the midst thereof. Having returned to the sacristy, he puts on his vestments at the same time that the Deacon puts on his, saying the appropriate prayers. When he puts on the tunicle, he will say the following prayer:

THE Lord clothe me with the tunicle of joy, and with the garment of gladness.

The Sub-Deacon does not assume the maniple until after the Celebrant has been vested.

(b) The *Deacon,* after prayer in the church or sacristy, marks the places for the Celebrant in the Mass-book, carries it to the altar and puts it upon the desk or cushion at the Epistle corner of the altar, opening it at the beginning of the Mass. Then he places the other books out of which the Epistle and Gospel[5] are to be sung, on the credence, to the right of the chalice. He

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[3] "Antequam vero paramenta recipiant dicens est, quod non tantum celebrans, sed etiam omnes alii ministri aliquantulum orent, ut tantum ministerium digne et meritorie exercere valeant." Merati, *Novæ Observationes* xxi, in Gav., *Thes. Sac. Rit.,* pt. ii, tit. ii.

[4] "*Mass-book* was from very early times the English name of the *Missale.*" Simmon's, *Lay Folks Mass-book,* p. 155.

[5] Where it may be done, for the sake of showing due reverence to the Holy Gospel and to continue an ancient Catholic custom, it is well to provide *two* volumes, one of the Epistles and one of the Gospels.

then washes his hands, and assisted by an acolyte, he puts on his vestments. The stole he puts over his left shoulder and ties it under his right arm. The maniple he puts on after the Celebrant is vested. He says the customary prayers as he vests. When he puts on the dalmatic, he will say the following prayer:

CLOTHE me, O Lord, with the garment of salvation, and with the vestment of joy, and surround me ever with the dalmatic of righteousness.

(c) The *Celebrant,* after saying the *Preparatio ad Missam* or other office,[6] washes his hands. Then he proceeds to vest, reciting in the meanwhile the usual prayers, as directed at Low Mass. He is assisted in vesting by the Deacon at his right hand and by the Sub-Deacon at his left. If the sprinkling with holy water is to take place before the Mass, both the Deacon and the Sub-Deacon will vest the Celebrant in a cope of the colour of the day. Otherwise they will assist in putting on and adjusting the chasuble.

(d) The *Master of Ceremonies,* after prayer, will wash his hands, put on his surplice, see that the cruets of wine and water, the box of altar-breads, the towel and bowl for the *Lavabo,* the houselling cloths and (if it be needed) a ciborium are on the credence.[7] He will also see that the alms basin is on the credence or in some other convenient and suitable place. If need be,

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[6] "Sacerdotis antequam celebrent, se colligant, et orantes mentem in tanti mysterii cogitatione defigant. Antiquam ad altare accedant, missam perlegant, et singulas partes ita præparatas, et notatas habeant, ut celebrantes neque errent, neque hæreant." S. Car. Bor., *Ad Celebr. Mis.* (Labbe, *Conc.* Tom. xv. p. 260.)

[7] The houselling cloths may be placed at the right of the chalice, back of or underneath the Mass-book. The cruets, etc., should be put on the credence at the left of the chalice. The various articles upon the credence should be arranged so as to leave sufficient space at the farther corners for the candle-sticks of the two candle-bearers.

the Master of Ceremonies may act for the Deacon and the Sub-Deacon and put the books upon the credence, and the desk or cushion and the Mass-book upon the altar, and see generally that all things are in readiness for the Mass.*

(e) The *censer-bearer,* vested in surplice,[8] will have the censer, coals, incense-boat and spoon in readiness. If an acolyte serve as boat-bearer, he will wear a surplice. Both censer-bearer and boat-bearer will pray in the church or sacristy, then wash and dry their hands before putting on their surplices; the other acolytes will do likewise.

(f) The two *candle-bearers,* after putting on their surplices, will assist the Deacon and the Sub-Deacon to vest, and then will light their candles. They will also, if the Master of Ceremonies so direct, light the candles on the altar; but this may be done by other acolytes or by the Master of Ceremonies himself.

(*g*) The *torch-bearers,* two, four, six or eight in number, according to the dignity of the day,[9] will see that their torches are in readiness, put on their surplices and await the directions of the Master of Ceremonies.

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* The Master of Ceremonies, Bauldry tells us (*Man. Sac. Cærem.,* pt. i., cap. i.), ought to be a Priest who is thoroughly conversant with the duties of his office, and well fitted to perform them. His proper office is to conduct and direct the sacred and inferior ministers in the exercise of their functions; to indicate the time when and, if need be, the manner in which something is to be done by others, rather than to perform any ceremonial action by himself. With us, ordinarily, it will be found most convenient to have the censer-bearer (or other acolyte) perform, so far as he may, the duties of the Master of Ceremonies, and entirely to dispense with those duties where they have to do with the Celebrant.

[8] "Acolythi, id est Ceroferarii, et Thuriferarius, ac Navicularius lavant manus, et postea induunt cottas:" (Merati, *Observ.* xxi, in Gav. pt. ii., tit. ii.) "Cotta, sen superpelliceum, quod idem est." (Bauldry, *Man. Sac. Cærem.,* pt. i., c. i., xliii.)

[9] "Missa dicitur vel de Duplici, etc., vel de Dominica, vel de Feria, ritu magis vel minus solemni, ob diversa et inequalia merita Sanctorum, qui secumdam Apostolam differunt sicut stellæ in claritate." (P. M. Quartus, *Com. in Rub. Mis.,* pt. i. tit. viii.)

6. *The Blessing of the Incense in the Sacristy.*

All things necessary being prepared, the Celebrant, Deacon, Sub-Deacon and acolytes arrange themselves in the following order: the Celebrant stands in front of the Cross or principal image, and between the Deacon at his right hand and the Sub-Deacon at his left; the censer-bearer stands behind the Celebrant; the boat-bearer at the left of the censer-bearer; the candle-bearers stand on the same line with the censer-bearer, the first behind the Deacon, and the second behind the Sub-Deacon; the other acolytes stand in a line parallel with the line of acolytes immediately before them; the Master of Ceremonies shall stand where it may be convenient. Then the Celebrant, (if the sprinkling of holy water before beginning the Mass is not to take place) will put incense in the censer and bless it, in the following manner:* The Celebrant and his sacred ministers first remove their birettas. The censer-bearer advances to the Celebrant, the Deacon withdrawing a little to allow him to come immediately before the Celebrant, who then turns himself a little towards the censer-bearer. If there is a boat-bearer, he accompanies the censer-bearer at his left hand. The censer-bearer, or the boat-bearer, presents the incense boat, open, to the Deacon, who receiving it with his right hand at once transfers it to his left and turns towards the Celebrant. Holding the boat with the open part towards the Celebrant, the Deacon takes the empty spoon by the lower part of the handle, with his right hand, inclines his head to the Celebrant, kisses the upper part of the handle of the spoon, and then the back of the Celebrant's right hand, and pre-

*Merati in Gavantum, *Thes. Sac. Rit.*, pt. ii., tit. ii., *Observ.* xxii.

sents the spoon, saying in a low voice, "Bless, Reverend Father." If the Celebrant be a Bishop, the Deacon, when presenting the spoon, says, "Bless, Right Reverend Father;" if he be an Archbishop, he says, "Bless, Most Reverend Father."

The Sub-Deacon will move to the right hand of the Celebrant, and, if need be, will support his chasuble on that side. The censer-bearer bows to the Celebrant; and holding the top of the censer-chains with his left hand at about the height of his breast or shoulders, and having the thumb of that hand passed through the greater ring at the top, and another finger through the smaller ring at the top of the chain of the cover, and having the ring on the chains drawn up about midway between the censer and the top of the chains, he raises the censer-cover, by a movement of the finger of his left hand, sufficiently high to permit incense to be put in the censer; then at once he grasps with his right hand the censer-chains about midway between the censer and the top of the censer-chains, raises the open censer so that the Celebrant may conveniently, without any bending down, put incense therein.[10] The Celebrant will then put incense into the censer and bless it in the following manner: He dips the spoon into the boat and sprinkles the spoonful of incense upon the coals in the censer, saying as he does so, "Mayest thou be blessed"; then repeating the action, he continues, "by him in whose honour"; once more repeating the action, he adds, "thou art to be burned. Amen." Then after returning the spoon to the Deacon, he makes, with his right hand, the sign of the cross over the open censer, saying nothing. While the Celebrant is putting incense into the censer, the Deacon holds the boat with both hands. When the Celebrant returns the spoon, the Deacon kisses first the Celebrant's hand, then taking the spoon he kisses the upper part of the handle and puts the spoon back again in the boat, which he then closes and hands to the censer-bearer, or to the boat-bearer, if there be one. After the incense has been blessed, the censer-bearer will lower and close the censer, bow to the Celebrant, and return to his place.†

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[10] While the censer-bearer presents the censer to the Celebrant he will stand erect, but with head inclined to the Celebrant. If the Celebrant be a Bishop, the censer-bearer genuflects. See Merati, in Gav., pt. ii., tit. IV., *Observ.* xviii.

7. *The Approach to the Altar.*

Then all standing in their places, they bow to the cross or the principal image in the sacristy, the Celebrant and his sacred ministers put on their birettas, the Deacon, Sub-Deacon, other clergy and all the acolytes bow to the Celebrant, who slightly inclines his head to them, and then all go forth to the altar in the following order.[11]

Before all others goes the censer-bearer[12] carrying the censer in the accustomed manner,[13] and with him, at his left hand, the boat-bearer[14] carrying the incense-boat containing incense and the spoon. The boat-bearer will hold the incense-boat by its base in his right hand, near his breast, and so that the part which opens looks away from him, his left hand being placed underneath the boat and a little below his breast.

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† On days other than Sundays and the greater feasts, incense will not be blessed in the sacristy, and the censer-bearer will enter the sanctuary at the moment when the Celebrant first ascends the altar steps.

[11] The men and boys (laics) who are the choristers (*chorus cantorum*) of the church, should be vested in cassocks and surplices. They should go from the choir-room into the choir, walking two by two, juniors preceding the seniors, at about the time when the Celebrant and his attendant ministers and acolytes are nearly ready to enter the sanctuary, and should all be in their places before the entrance of the Celebrant, and ready to sing the Introit when the Celebrant begins the Mass. They should enter the chancel and take their places quietly and reverently, not singing as they move along, nor conversing with one another, or looking about. They should make due act of reverence towards the altar as they come before it two by two, and then turn and go to their stalls. In like manner they should leave the choir and return to the choir-room, after the Mass is ended and the Celebrant has entered the sacristy. (See Chambers, *Div. Worship in Eng.*, pt. iv., ch. v.)

[12] Merati, in Gav., pt. ii., tit. ii., *Observ.* xxii.

The two candle-bearers, carrying candlesticks with lighted candles, follow the censer-bearer at a distance of two or three paces. The first candle-bearer will carry his candlestick with his right hand above and his left hand below the knop. The second candle-bearer will walk alongside and at the left hand of the first candle-bearer, and will hold his candlestick with his left hand above and his right hand below the knop. The top of the candlesticks should be about on a line with the eyes of the candle-bearers.

Following the candle-bearers, will go, two by two, the acolytes (if any) who are to carry torches[15] at the *Sanctus* and the Elevation. They will walk erect, with hands joined before the breast, and will keep two or three paces behind those walking before them. All the acolytes, *i. e.,* censer-bearer, boat-bearer, candle-bearers and torch-bearers, have their heads uncovered and their hands bare.

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[13] The censer-bearer, when accompanied by a boat-bearer, in approaching the altar or returning to the sacristy, or in the procession of the Gospel, and at other times when the boat is not needed, will hold the censer closed; the chains at the upper part collected and grasped, just below the top, between the thumb and fingers of the left hand, which he holds near his breast; and the chains near the censer grasped in his right hand, and held up so that his right hand is a little below his left, and the censer held at a little distance before him (lest the censer stain or burn his surplice). When proceeding to the altar, he will swing *gently* the censer (lest the fire die out), walk erect and move along slowly and reverently.

When there is no boat-bearer, and the boat is needed, the censer-bearer will carry the incense boat, holding it by its foot between the thumb and forefinger of his left hand, and grasp the chains just below their top, with the remaining fingers of his left hand, and hold the chains near the censer in his right hand, as directed above. Ibid., et Van Der Stappen, *Sac. Lit.*, tom. v., cap. ii.

[14] Directions are given here and in the following pages for both censer-bearer and boat-bearer. The latter acolyte is not practically needed, and most of the ceremonial authors direct the censer-bearer to act alone.

[15] "Funalia vel intortitia (non vero candelabra, ut quidam non rectè.") (Bauldry, *Man. Sac. Cærem.*, pt. iii., c. xi., art. 8.)

After the acolytes may go the clergy[16] (if any) who are to assist at the Mass, in the choir-stalls, walking two by two, each couple close together, with bare hands and heads, carrying their birettas (if they use them) with both hands below their breasts, or having their hands joined before their breasts, each pair walking at equal distance from those before them. They will be vested in cassock and surplice.

The Master of Ceremonies will precede the sacred ministers, having his head and hands bare, and his hands joined before his breast. If, however, there be need for him to do so he may go in advance of the censer-bearer; or if there be two Masters of Ceremonies, the second may precede the censer-bearer.

Following the Master of Ceremonies, walks the Sub-Deacon alone, after him the Deacon, and last of all the Celebrant, all three having their hands joined and their heads covered.

If the Celebrant and his sacred ministers, in going in front of or through the choir, on their way to the altar, pass any clergy present there, they salute them (those on the Epistle side first, then those on the Gospel side) with a slight inclination of the head, first taking off their birettas, and then, immediately after the salutation, covering their heads again. The Priests to whom the Celebrant and sacred ministers bow, stand with uncovered heads, and return the salutation with a profound bow. Prelates do not uncover the head, but slightly incline their heads to the Celebrant.*

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[16] Unless the day be a greater feast, and there be a solemn processional entrance of all who are to take part in or assist at the Mass, it will be better for the clergy who are to assist in the choir to go to their places with the choristers in the manner described above, some time before the sacred ministers and their acolytes leave the sacristy. (See Le Vavasseur, *Cerem.,* pt. v., sec. i., ch. x., art. 2.)

If, in approaching the altar, the Celebrant must first pass the Gospel or the Epistle side of the altar before he can come to the midst, those who precede him will withdraw a little from the altar when they come before it, so that the Celebrant may pass in front of them to the midst. All in advance of the Celebrant, standing thus before the altar, at a little distance from the lowest step, turn and bow profoundly to the Celebrant as he passes to the midst, the Celebrant responding with a slight inclination of his head.

If the approach is made directly to the midst of the altar, the censer-bearer and those behind him, as they draw near to the lowest step of the altar, move a little to the right, and the boat-bearer and those behind him move a little to the left, so as to allow the Celebrant and sacred ministers to pass to the lowest step of the altar. Having thus moved to either side, the censer-bearer, boat-bearer and other acolytes turn so as to face each other and all bow profoundly to Celebrant as he passes through their midst.

When the Celebrant has arrived at the lowest step before the midst of the altar, the Deacon, Sub-Deacon and all the acolytes at once go to and stand in their places, as they did in the sacristy, facing the altar, viz.: the Celebrant in the midst, with the Deacon at his right hand and the Sub-Deacon at his left, all three standing on a line parallel with the altar steps. The first candle-bearer will stand on the same line at the right of the Deacon; the second candle-bearer will stand at left of the Sub-Deacon. If space be lacking, the candle-bearers may stand behind the Deacon and the Sub-Deacon. The censer-bearer, with the boat-bearer at his left hand, will stand behind the Celebrant. The Master of Ceremonies will stand at the Epistle corner of altar steps, to the right of the first candle-bearer, or to the right of the Deacon; or if space be lacking, or convenience require, he may stand wherever he can best attend to his duties. The other acolytes will stand in a row or rows parallel with the altar, and behind the censer-bearer.

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* Merati, in Gav., pt. ii., tit. ii., *Observ.* xxii.

All standing thus in their places, the Celebrant takes off his biretta, hands it to the Deacon, who gives it to the Master of Ceremonies or to an acolyte. Then the Master of Ceremonies takes also the birettas of the Deacon and the Sub-Deacon. Then if the Blessed Sacrament be reserved in the tabernacle on the altar, all genuflect and immediately rise and stand erect. If the Sacrament be not reserved at that altar, all bow profoundly and then stand erect. After the accustomed act of reverence,[17] the Master of Ceremonies (or his deputy) puts down the birettas of the sacred ministers upon the sedilia or in some suitable place, but never upon the credence, much less upon the altar.

The candle-bearers rise, carry their candlesticks (in which the candles remain lighted throughout the Mass), to the credence, the second candle-bearer who stood facing the Gospel side of the altar making no further act of reverence as he passes before the midst of the altar on the way to the credence. The first candle-bearer awaits before the altar the coming of the second, and with him goes to the credence. The first candle-bearer puts down his candlestick upon the credence at the end towards the altar; the second candle-bearer puts down his candlestick upon the other end of the credence; then both kneel by their candlesticks, facing the altar, and with their hands joined; or if it be more convenient, they withdraw from the credence and kneel in the presbytery facing the altar, as the Master of Ceremonies may appoint.

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[17] By the "accustomed" or "due" reverence towards the altar, as hereinafter directed, is to be understood either genuflection if the Blessed Sacrament be in the tabernacle or upon the altar; or, if that be not the case, such a bow as may be suitable, viz.: profound, moderate or slight.

In like manner, and at the same time the other acolytes or torch-bearers rise, and go at once to their places and kneel down, facing the altar, with their hands joined. The censer-bearer and the boat-bearer also rise, and then go at once to the sanctuary floor at the Epistle end of the altar, and kneel down facing the altar. While kneeling, the censer-bearer will continue to swing *gently* the censer, lest the fire die out. The Master of Ceremonies may kneel at the Epistle end of the altar, to the right of the censer-bearer and boat-bearer, or he may kneel on the floor at the right and a little back of the Deacon. If space be lacking, the censer-bearer, with the boat-bearer on his left hand, may kneel in the place where they stood when they arrived before the altar. If the censer-bearer carry the incense-boat, he will set it down upon the credence, before he kneels. The Master of Ceremonies and all the inferior ministers make the sign of the cross, say the responses, strike the breast, and say the confession, etc., at the same time with the Deacon and the Sub-

Deacon. The censer-bearer, that he may make the sign and strike the breast, transfers the chains, held in his right hand, to the left hand. The boat-bearer at this time holds the boat in his left hand.

CHAPTER II.

THE PREPARATION AT THE ALTAR.

1. *The Psalm Judica me.*

The Celebrant standing as at Low Mass (having the Deacon standing near him on his right, and the Sub-Deacon near him on his left), makes the sign of the cross, saying, "In the name," etc.,[1] the sacred ministers signing themselves at the same time. He then says the antiphon "I will go," etc., to which the sacred ministers respond, "Even unto," etc.; then follows the psalm *Judica*, said alternately by the Celebrant and the sacred ministers.

2. *The Confiteor.*

After the versicle, "Our help," etc., and its response, the Celebrant, bowing profoundly, says the *Confiteor,* turning a little towards the Deacon and then towards the Sub-Deacon (but without moving his feet) as he says, "to you, my brethren," and "you, my brethren;" the sacred ministers in the meanwhile stand erect. Then the Deacon and Sub-Deacon say together, as they bow slightly towards the Celebrant, "Almighty God have mercy upon thee," etc. They then bow profoundly towards the altar and make confession for themselves. As they say "to thee, my Father," and "thee, my Father," they turn towards the Celebrant, but without any motion of the feet. At the words "by my fault," etc., they strike the breast thrice, as the Celebrant did in his confession. They remain profoundly inclined until the Celebrant begins "The Almighty and merciful," etc., when they stand erect and make the sign of the cross together with him.

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[1] When the Celebrant signs himself and says, "In the Name," etc., the the choir begin to sing the *Introit.*

3. *The prayer Aufer a nobis.*

When the Celebrant at the versicle "Wilt thou not," etc., bows to the altar, the sacred ministers also bow, but more profoundly. When the Celebrant says, "Take away from us," etc., and goes up the altar steps, the sacred ministers go up with him, raising a little the front part of the Celebrant's alb; the Deacon raising it with his left hand, the Sub-Deacon raising it with his right hand.

4. *The prayer Oramus te.*

Having arrived on the foot-pace immediately before the midst of the altar, the Celebrant, bowing moderately, says privately, "We pray Thee, O Lord," etc., as directed in the Ceremonies of Low Mass.

When the Celebrant begins to ascend the steps of the altar, the Master of Ceremonies, the censer-bearer and other acolytes stand erect and face the altar; and all (save the censer-bearer and the boat-bearer) have their hands modestly folded.[2] The clergy in choir rise at the same time and stand, having their hands folded.

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[2] By hands "folded" is meant the right hand held near and a little below the breast, and placed palm downward upon the left, held palm upward.

5. *The Blessing of the Incense.*

When the Celebrant kisses the altar[3] in the above prayer, the sacred ministers bow profoundly. At the same time the Master of Ceremonies and the censer-bearer, followed by the boat-bearer, ascend the steps at the Epistle end of the altar,[4] the Master of Ceremonies walking at the left of the censer-bearer, and advance upon the foot-pace to nearly the midst of the altar, where they bow profoundly towards the altar cross, or if the Blessed Sacrament be in the tabernacle, they genuflect and then rise at once. If the foot-pace be too narrow to allow the Master of Ceremonies and the censer-bearer to walk side by side, the Master of Ceremonies will go along the Deacon's step (that next to the foot-pace) as far as the censer-bearer goes on the foot-pace, and then turn by his left, face the altar, and make due reverence. If the censer-bearer occupied a position in front of the altar, he will go up the steps directly from his place, genuflect or bow on the foot-pace, and then turn and face the Celebrant.

The Celebrant, having kissed the altar, stands erect and turns himself a little towards the Epistle side of the altar. The Sub-Deacon remains, as it were, on the Celebrant's left, but moves back a little from the altar, turns slightly toward the Celebrant, and faces obliquely toward the altar cross; if need be, he supports the Celebrant's chasuble at the right arm or shoulder during the time the Celebrant is engaged in blessing the incense. If the Sub-Deacon supports the chasuble he will do so with his right hand, and have his left hand extended below his breast. Otherwise he will stand, having his hands folded before his breast.

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[3] All ceremonial kisses are signs of reverence and veneration, and are made by merely touching with the lips the object to be kissed, without making any sound.

"Meminit (*Justin., in fine Apol.* 2), osculi altaris inter orandum, in signum venerationis; hoc autem loco fit (*Innoc.* iii. lib. 2, c. 15), ut sicut altare Christum designat, ita sacerdos meminisse debet desiderii, et amoris sponsæ; *Osculetur me osculo oris sui.* Est etiam osculum signum reverentiæ: Caveat ergo ne audiat Celebrans vocem illam; *Osculo Filium hominis tradis?*" Gavantus, *Thes. Sac. Rit.*, pt. ii., tit. iv.

[4] That is, the lateral steps, at the south end of the altar. If such steps be lacking, the approach is made on the steps before the Epistle side of the altar.

The Deacon withdraws a little from the altar, to allow the censer-bearer to present the censer to the Celebrant, and stands facing the altar and to the right of the Celebrant. The Master of Ceremonies stands on the foot-pace or on the second step, facing the Celebrant, and on the right hand of the Deacon. The boat-bearer gives the incense boat (with its lid partly open and resting on the protruding handle of the spoon) to the Deacon,[5] in such a manner that the Deacon, receiving it with his right hand, will have the open part of the boat turned away from him.

The Deacon holds the incense-boat and presents the spoon to the Celebrant, in the manner directed above, at the blessing of incense in the sacristy.

The censer-bearer, standing before, and inclining his head to the Celebrant, presents the open censer to him, in the manner directed above (pg. 9).

The Celebrant, having received the spoon from the Deacon, puts incense into the censer, blesses the incense, in the manner already directed, and returns the spoon to the Deacon.

The Deacon, receiving the spoon from the Celebrant, takes it by the lower part of the handle with his right hand, inclines his head to the Celebrant,

[5] Bauldry, *Man. Sac. Cærem.*, pt. i., cap. i., art. i., xx.

kisses the Celebrant's hand, then the upper part of the handle of the spoon, and then puts the spoon into the boat, and hands the boat to the Master of Ceremonies, who at once gives it to the boat-bearer.

If there be no boat-bearer the censer-bearer himself will carry both the censer and boat; and will give the boat to the Deacon, and receive it back from him or from the Master of Ceremonies or another acolyte who may hold it while the Deacon receives the censer.

Immediately after the Celebrant has blessed the incense in the censer, the censer-bearer lowers and closes the censer, and hands it to the Deacon in the following manner: Holding the top of the chains in his right hand and grasping with his left hand the chains about midway between the censer and the top, he places the top of the chains in the right hand of the Deacon, and the lower part of the chains in the left hand of the Deacon. Then the Deacon presents the censer to the Celebrant, as follows: Holding the top of the chains with his right hand he kisses the top and places it in the Celebrant's left hand; then the lower part of the chains held in his left hand he places in the Celebrant's right hand, and as he does so he kisses the back of the Celebrant's hand.

6. *The First Censing of the Altar.*

When the Celebrant has received the censer at the hands of the Deacon, the Master of Ceremonies, the censer-bearer and the boat-bearer bow profoundly towards the altar cross, or if the Blessed Sacrament be reserved, they genuflect. Then, standing erect, they turn to the right, and go back, by the way they came, to their places on the sanctuary floor at the Epistle end of the altar, where they turn and face the altar, and await the end of the censing of the altar. If convenient they will now stand so as to be near where the Deacon will stand when he censes the Celebrant after the altar has been censed. If no one else be appointed to do it, the Master of Ceremonies will take up the Mass-book with its cushion or desk, and carry them with both hands to his place on the floor at the Epistle side of the altar; and then facing the altar he holds the book and desk until the Epistle side of the altar mensa has been censed; which being done he immediately replaces the book and its cushion or desk upon the altar, makes an act of reverence as before, and returns to his place.*

The Celebrant having grasped the chains close to the censer with his right hand, and holding the summit of the chains with his left hand against his breast, turns to the altar, and makes the due act of reverence towards the altar cross. He then censes the altar cross with three swings of the censer,[6] making each swing equal to the others and pausing an instant between the swings.[7]

When the Celebrant holding the censer turns to the altar, the sacred ministers at once take their places on either side of him, make due act of reverence together with him, and support his chasuble at the upper part of his arms[8] or at his shoulders,[9] and thus accompany him as he proceeds in the act of censing the altar.

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* Some authorities advise that the Mass-book and desk be left upon the credence until the censing at the Introit has been completed. *Cf.* Merati, *Novæ Observ.* xxiv and xxxi, in Gav., *Thes. Sac. Rit.*, pt. ii., tit. iv.

[6] The Celebrant while censing the altar will endeavour to perform all the appointed actions with careful attention and due reverence. He will take care to *lead* the censer, and not to toss or throw it. "Le Prêtre qui fait l'encensement de l'autel doit mettre toute son attention à faire cette action avec gravité et bienséance, . . . la main droite doit se mouvoir avec aisance en conduisant *et non in lançant* l'encensoir."(Le Vavasseur, *Cerem.*, pt. v., sec. ii., ch. ix., art. iii.) (See also, De Herdt, *Praxis Pontif.*, tom. i., p. 281.)

[7] Post unamquamque incensationem tantillum quiescens, ita ut distinguatur eas incensationes esse tres." (Merati, *Observ.* xxiv., in Gav., *Thes. Sac. Rit.*, pt. ii., tit. iv.)

The Celebrant having censed the cross,* makes again the proper act of reverence, bowing profoundly, and then proceeds to cense the altar on the Epistle side, turning himself a little towards the Epistle corner of the altar, moving slowly and reverently, the foot which is nearer the altar being kept in advance of the other, making each step correspond, as far as may be, with each movement of the censer. He will lead the censer three times above the mensa and towards the back in straight lines parallel with the ends of the altar and at equal distances from each other. If the altar is furnished with three candlesticks on either side of the cross, the movement of the censer is usually directed towards the candlesticks, yet not in such a manner as to indicate any censing of the candlesticks; for the intention is to cense the altar and not the candlesticks, and the three swings of the censer at equal distances towards the back of the altar and on either side of the cross are made irrespectively of the number of the candlesticks which may be upon the altar.[10]

Having arrived at the Epistle corner of the altar, the Celebrant lowers the censer alongside that end of the altar, and censes the lower part with one swing which is made with a semi-circular and upward sweep of the censer; and then, in like manner, he censes with one swing the upper portion of that end of the altar; then he elevates the censer, and turning himself a little and advancing towards the midst of the altar, he censes the front part of the mensa[11] with three semi-circular swings at equal distances, moving the censer each time towards the midst of the altar. Arrived at the midst the Celebrant and his ministers face the cross and again make due reverence towards it. The Celebrant then proceeds to cense the back part of the altar on the Gospel side in a manner like unto that employed on the Epistle side. Having arrived at the Gospel corner, he lowers the censer alongside that end of the altar, and with a semi-circular upward swing of the censer censes the lower part of that end of the altar, and then in like manner the upper part; then elevating the censer, and turning himself a little towards the midst of the altar, he advances toward the midst and as he proceeds he censes the mensa on the Gospel side with three semi-circular swings at equal distances, and moving the censer towards the midst; and yet in thus moving along the Gospel side, he does not advance quite up to the midst of the altar.

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[8] "Ministri inserviunt hinc inde elevando planetæ cam partem, quæ est circa brachia Celebrantis ut non impediantur, altera eorûm manu pectori interim admota." (Gavantus, *Thes. Sac. Rit.*, pt. ii., tit. iv., rub., 7.)

[9] "Planetæ partem circa humeros Celebrantis pauullum elevat," etc. (Merati, in Gav., pt. ii., tit. iv., *Novæ Obs.* xxiv.)

* See note below, on page 25, for particular directions concerning the manner of censing the altar cross.

[10] *Ritus, Missale Rom.*, ii. 5.

Having thus censed the mensa, the Celebrant turns himself so as to face directly towards the altar, and then withdrawing slightly from the front of the altar and lowering the censer, he censes the front of the Gospel side of the altar with three semi-circular upward swings at equal distances, leading the censer in each case towards the midst of the altar. Then arrived at the midst, the Celebrant and his ministers face the cross, and make the proper act of reverence; after which the Celebrant proceeds to cense the front of the Epistle side of the altar, turning himself a little towards the Epistle end, moving as before, and making three semi-circular upward swings, at equal distances, and leading the censer towards the Epistle end of the altar.

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[11] That is, the plane of the mensa near the front edge, the back part having been censed when the censer was led towards the candlesticks. *Cf.* De Herdt, *Praxis Pontif.*, tom., i., 180-5.

If among or in front of the candlesticks upon the altar there are reliquaries containing relics of the Saints, the Celebrant, immediately after he has censed and bowed to the altar cross, will (without moving from the midst of the altar and without any inclination) cense the relics upon the Gospel side, and then those upon the Epistle side, leading the censer on each side twice only, be the reliquaries fewer or more in number.†

Throughout this censing of the altar at the time of the Introit, the Celebrant says nothing.

Having arrived at the Epistle end of the altar and finished censing the altar, the Celebrant turns himself so as to have his left side towards the altar, and then with both hands he gives the censer into the hands of the Deacon.

7. *The First Censing of the Celebrant.*

The Deacon immediately goes down to the step below the foot-pace at the Epistle end of the altar; and there turning towards and facing the Celebrant, he places both of his hands beneath the right hand of the Celebrant, as if to raise it a little, and kisses the back of the Celebrant's hand; then with his own right hand he takes the chains near the censer, and with his left hand the top of the chains, which also he kisses. Then turning by his right (so as not to turn his back directly upon the altar) he goes down to the floor of the sanctuary, where turning back again by his right he faces the Celebrant, bows profoundly to him; and holding the top of the chains near his breast, he censes him with three swings of the censer,[12] after which he again bows profoundly to the Celebrant; and then turning himself a little towards the censer-bearer he returns the censer to him.[13] The Celebrant does not bow to the Deacon either before or after being censed.*

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†Vide Merati, *Observ.* xxvii in Gav., pt. ii., tit. iv., et Quarti, pt. ii., tit. iv., Rub. 5.

When the Celebrant returns the censer to the Deacon, as directed above, the Sub-Deacon, turning himself by his right and facing south, goes by the Celebrant and Deacon on the foot-pace down the steps at the Epistle end of the altar, to the floor of the sanctuary; where turning himself by his right (so as not to turn his back upon the altar), he stands at the left of the Deacon facing the Celebrant; to whom he bows profoundly, at the same time with the Deacon, before and after the act of censing. If the foot-pace be too narrow to allow the Sub-Deacon to go down the steps at the Epistle end of the altar in the manner directed above, he will go directly down the steps in front of the Epistle side of the altar to the floor; then, turning by his right, go on the floor of the sanctuary to his place at the left of the Deacon.

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[12] The manner of censing the Blessed Sacrament, the altar cross, reliquaries, the Book of the Gospels and persons in holy order, is as follows: The top of the censer-chains is held in the left hand, which is held immovable before and near the breast. The chains of the censer are grasped near the cover of the censer, and held by the thumb, index and middle finger of the right hand. The censer is held up before the breast, in front of the left hand, which is near or against the breast.

To make a single swing (or "leading"), the censer is lifted in a perpendicular line to the height of the eyes, then led (on a slightly curved and upward-tending line) a little out and away from the person censing, and given a slight impulsion or vibration, towards the person or thing which is to be censed. This impulsion or vibration is at once repeated, and then the censer is lowered to the breast. If two swings are required, all that is ordered above is repeated after a brief pause. If three swings are called for, the action is repeated thrice.

In censing the altar, the inferior ministers, the choristers (lay) and the people, the censer is led out and upwards from before the breast, without first uplifting it to the height of the eyes and without giving it the impulsions or vibrations.

(*Cf.* De Herdt, *Praxis Pontif.*, tom. i., cap. xxiii, 180, et Van Der Stappen, *Sacra Liturgia*, tom. iii., pp. 386-389.)

[13] Merati, *Novæ Observ.* xxxi., in Gav., *Thes. Sac. Rit.*, pt. ii., tit. iv.

*Bauldry, *Man. Sac. Cærem.*, pt. ii., cap. ix., art. ii.

When the Deacon and Sub-Deacon bow to the Celebrant, the Master of Ceremonies and the censer-bearer will also bow in like manner;[14] and will stand, having their hands joined, the censer-bearer on a line with and at the right hand of the Deacon, the Master of Ceremonies at the right of the censer-bearer; or, if more convenient, the censer-bearer will stand back of and a little to the right of the Deacon, and the Master of Ceremonies will stand back of and a little to the left of the Sub-Deacon. In the former case the boat-bearer will stand behind the censer-bearer; in the latter he will stand at his left hand.

The censer-bearer, receiving the censer, which the Deacon presents to him with both hands, takes the top of the chains (or ring therein, if the cap of the chains be held in the hand of the Deacon) with his right hand, and the chains near the censer with his left hand; then he bows to the Celebrant, lowers the censer, puts the top of the chains into his left hand, grasps the chains near the censer cover with his right hand, places his left hand near his breast, holds his right hand in front of his left, and accompanied by the boat-bearer, goes to the sacristy, where he prepares the censer for the offering of incense at the Gospel.

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[14] Le Vavasseur, *Cérémonial,* pt. vi., sec. i., ch. i., art. iii.

The Deacon, after he has given the censer into the hands of the censer-bearer, goes directly up to his step, and then along that step until he is behind and somewhat to the right of the Celebrant; where, having his hands joined before his breast, he stands facing the altar. The Sub-Deacon, at the same time, goes along the floor of the sanctuary until he is behind and somewhat to the right of the Deacon; where he stands facing the altar,[15] having his hands joined before his breast.

While the sacred ministers go to their places, after the censing, the Master of Ceremonies ascends the steps at the Epistle end of the altar, and facing the Celebrant, stands near the book,[16] on the step next to the foot-pace. He will point out to the Celebrant with his right hand the Lord's Prayer at the beginning of the Mass. So, also, whenever during the Mass, he is assisting the Celebrant at the book, he will point out what the Celebrant is to sing or read, and will turn the leaves of the Mass-book.‡

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[15] "Celebrans post incensationem altaris stans in cornu Epistolæ habens in secundo gradu Diaconum à dextris, et subdiaconum in plano à dextris Diaconi, etc." (Bauldry, *Man. Sac. Cærem.*, pt. iii., cap. xi., art. v.)

[16] Prés du livre." Le Vavasseur, *Cérémonial*, pt. vi., sec. i., ch. i., art. iii. Bauldry, *Man. Sac. Cærem.*, pt. i., ch. i. xxiii, directs him to stand, "prope angulum posteriorem altaris versus ipsum celebrantem."

‡ The above direction is intended only for a Master of Ceremonies who is in holy order. If a lay acolyte act as Master of Ceremonies, he will remain standing on the sanctuary floor near the credence, facing the altar, and have his hands joined before his breast.

CHAPTER III.

From the Lord's Prayer to the Offertory.

1. *The Lord's Prayer and the Collect for Purity.*

The Celebrant having been censed by the Deacon, turns by his left to the altar, where facing the open book (the sacred ministers standing behind him, as directed above), he makes the sign of the cross from the forehead to the breast, but over the book if it be a Mass of Requiem;* and then says the Lord's Prayer and the Collect for Purity, as directed at Low Mass.

2. *The Decalogue.*

If the Decalogue is to be said, the Celebrant with his hands joined turns by his left to the people; and standing with his back to the book, he rehearses distinctly the Ten Commandments. The choir sing the responses, "Lord have mercy upon us, and incline," etc. After the last Commandment, the Celebrant turns again by his left to the altar.

3. *The Kyrie eleison.*

If the Decalogue be not said, then immediately after the Collect for Purity, the Celebrant without changing his position, says, with hands joined, "Hear what our," etc., as directed before at Low Mass. After which the choir begin to sing the *Kyrie;* and the Celebrant, without in any way changing his position, says the *Kyrie,* alternately with the sacred ministers, in a low voice, each versicle being said thrice.

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* Except in this instance, all mention of the special ceremonial for a Mass of Requiem is omitted here, and given in a separate chapter under its own title.

If the *Kyrie* sung by the choir be very long, the Celebrant and the sacred ministers having said the *Kyrie* privately, may go and sit down in the sedilia. They return to the altar in time to begin the Collect as soon as the *Kyrie* is ended. In departing from the altar and returning to it, they will observe the directions given on pages 56 and 58.*

4. *The Collect.*

When the choir have sung the *Kyrie,* the Celebrant standing as before, turns himself somewhat towards the cross, without moving his feet, and says in a low voice, "Let us pray," at the same time disjoining and at once joining his hands, and slightly bowing his head to the cross. Then facing the book, he extends and raises his hands, as at Low Mass, and sings† the Collect for the day.

The *Kyrie* ended, the sacred ministers turn by their left, so as to face towards the Gospel side of the sanctuary, and advance in that direction until they come directly behind the Celebrant, when they turn towards the altar and stand facing the altar and on a line with the Celebrant while he sings the Collect or Collects,[1] to which they do not make the response "Amen," since it is sung by the choir.[2] Whenever the Celebrant in singing the Collect pronounces the Sacred Name, or any name at the utterance of which he inclines his head, the sacred ministers ought to incline their heads in the same manner.[3]

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* Before leaving the altar, the Celebrant and his sacred ministers, standing where they said the *Kyrie,* bow profoundly towards the altar cross, and then turn and go directly to the sedilia.
Cf. Bauldry, *Man. Sac. Cærem.,* pt. iii., cap. xi., art. 5.

† See Appendix No. 9.

[1] If more than one Collect be used, the words "Let us pray" are to be said before the first and second only. Merati, *Novæ Observ.,* in Gavantum, *Thes. Sac. Rit.,* pt. ii., tit. v., x.

When any of the greater festivals coincide with a feria in Advent or Lent, an Ember-day or Rogation-Monday, the Collect or prayer for such feria should be said immediately after the Collect for the day. Otherwise, on such festivals, viz.: those mentioned on page x in the Prayer-Book, the collect for the day only should be used; except that there may be a commemoration of a festival which has an octave (as, for example, on St.

5. *The Epistle.*

Towards the end of the Collect,[4] the Master of Ceremonies bows profoundly to the altar cross,[5] turns by his right, goes down the steps at the Epistle end of the altar, to the floor, and then to the credence, where he takes up the book, from which the Epistle is to be read, with both hands, the edge of the book in his right hand, and holding it as high as and near his breast, he carries it to the Sub-Deacon. Approaching the Sub-Deacon at his right, he bows to him; delivers the book to him with both hands; bows again, having his hands joined; and then passes to the left of the Sub-Deacon. The Sub-Deacon, bowing, receives the book with both hands, taking it at the lower corners, the edge in his left hand; then holding the book near or upon his breast he bows again, and turns by his left and goes with the Master of Ceremonies on his left to the midst, where both turn towards the altar and genuflect (or bow profoundly if the Blessed Sacrament be not in the tabernacle); they then return at

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Stephen's Day, when the Collect for the festival of the Nativity of our Lord is said after the Collect for the day), and of the faithful departed, the prayer for whom should always come last in the order of the commemorations.

[2] *Cf.* Bauldry, *Man. Sac. Cærem.*, pt. i., cap. xii., art. i., sec. xxiv.

[3] Merati, *Novæ Observ.* xx., in Gav., *Thes. Sac. Rit.*, pt. ii., tit. v.

[4] If more than one Collect be sung, then the Master of Ceremonies goes to the credence at the commencement of the last Collect. Le Vavasseur, *Cérémonial*, pt. vi., sec. i., ch. i., art. iii.

[5] Merati, *Novæ Observ.* xvi., in Gav., *Thes. Sac. Rit.*, pt. ii., tit. vi.

once to the Epistle side on the floor of the sanctuary, where both facing the altar, the Sub-Deacon opens the book, the Master of Ceremonies points out the Epistle, and the Sub-Deacon, in a clear sonorous voice, announces the Epistle.*

But if it be a greater feast, two acolytes, having bowed or genuflected with the Sub-Deacon before the altar, precede him and the Master of Ceremonies to the entrance of the choir (in lieu of the ambo), where they stand on either side and a little behind him as he (facing the altar) sings the Epistle.

When the Sub-Deacon announces the Epistle, the Deacon goes along his step to the Epistle corner of the altar. Standing at the right of and facing the Celebrant, he points out to him the Epistle, and, if need be, turns the leaves of the Mass-book. His hands are folded[6] when not in action.

The Deacon continues to stand thus, alongside and facing the Celebrant, until the Sub-Deacon has finished singing the Epistle.

The Celebrant, meanwhile, announces and reads the Epistle, in a low voice, as directed at Low Mass. At the end he says, "Here endeth the Epistle," and the Deacon makes response, in a low voice, saying, "Thanks be to God." While the Celebrant is reading the Epistle, the Deacon makes, simultaneously with him, all the prescribed inclinations and genuflections, not heeding what is said or done by the Sub-Deacon.

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*If any clergy assist in the choir, the Sub-Deacon and the Master of Ceremonies bow to them after the act of reverence towards the altar.

[6] "Manibus decenter pectori admotis, non junctis." Merati *Nova Obs.* xvii., in Gav., pt. ii., tit. vi. *Cf.* Le Vavasseur, pt. vi., sec. ii., ch. ii.

But when the Celebrant has finished his reading the Deacon makes the acts of reverence with the Sub-Deacon. During the singing of the Epistle by the Sub-Deacon, the clergy in the choir, the choristers, and the people are seated.

If there occur in the Epistle words which require the Sub-Deacon to bow or to genuflect (as directed at Low Mass), the act of reverence is made by him and also by the Master of Ceremonies and all the acolytes simultaneously, towards the altar cross.

At the end of the Epistle, the Sub-Deacon, closing the book, says, "Here endeth the Epistle," to which the Master of Ceremonies answers in a low voice, "Thanks be to God." Here the choir may sing the anthem called the Grail with its Alleluias, which is sometimes followed by the Tract or the Sequence.* In the meanwhile the Sub-Deacon carries the book in the manner directed above, and with the Master of Ceremonies on his left (the acolytes preceding, if they were with him) goes to the midst of the altar before the lowest step, where they bow or genuflect as before; then the acolytes go to their places, and the Sub-Deacon and the Master of Ceremonies, in the same order, go on the floor to the Epistle end of the altar, where they ascend the steps and kneel, facing toward the Gospel side of the sanctuary. The Sub-Deacon kneels upon the edge of the foot-pace, the Master of Ceremonies kneeling[7] at his left a little behind him, *i. e.,* upon the second step; or if the foot-pace be sufficiently spacious the Master of Ceremonies also may kneel upon the foot-pace, a little behind and at the left of the Sub-Deacon. The Deacon withdraws a little, to his right, upon the second step at the Epistle end of the altar, to allow the Sub-Deacon to kneel upon the foot-pace; and then stands, having his hands folded, facing the Celebrant.

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*See Appendix No. 1.

[7] De Herdt, *Praxis Pontif.,* tom. ii., cap. IX., 181.

The Sub-Deacon, kneeling upon the foot-pace, inclines the book towards the Celebrant, holding it, closed, with both hands. The Celebrant turning himself a little by his right, lays his right hand extended, palm downward, upon the book, and the Sub-Deacon inclines his head and kisses the Celebrant's hand. Then the Celebrant withdraws and raises his hand, and makes therewith the sign of the cross over the Sub-Deacon, saying nothing.

Immediately after the blessing, the Sub-Deacon and the Master of Ceremonies rise and go down the steps at the Epistle end of the altar to the floor; where facing each other, the Sub-Deacon gives the book to the Master of Ceremonies, each bowing to the other, before and after.[8] If the book contains only the Epistles, the Master of Ceremonies will go at once to the credence and put the book down thereon. If it be a Mass-book, wherein also are the Gospels, he may put it on the credence, or hold it until he gives it to the Deacon.

6. *The Reading of the Gospel by the Celebrant.*

Having returned the book to the Master of Ceremonies, the Sub-Deacon turns towards the altar, ascends the steps to the foot-pace at the Epistle corner of the altar, and there takes, from the hands of the Deacon,[9] the Mass-book with its desk or cushion;

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[8] Le Vavasseur, *Cérémonial,* pt. xii., ch. v., art. ii.

[9] Merati, *Novæ Observ.,* in Gav., *Thes. Sac. Rit.,* pt. ii., tit. vi., xxi.

he bows slightly, before and after taking the book, to the Deacon (who responds with similar inclinations); he then turns by his left and goes directly down the altar steps in front of the Epistle side of the altar to the floor; then he turns by his left and goes to the midst, where facing the altar he genuflects, or bows profoundly if the Blessed Sacrament be not in the tabernacle; then he advances on the floor to a point opposite the Gospel corner of the altar; and then turning towards the altar, he ascends the steps and advances upon the foot-pace to the altar and puts down the desk or cushion with the book, upon the altar at the Gospel corner, placing it obliquely, so that the back of the book will look towards the northeast and not directly towards the back of the altar; then withdrawing and joining his hands, he steps down upon the second step at the Gospel corner, and facing towards the Epistle side of the altar, awaits the coming of the Celebrant.

The Celebrant, having blessed the Sub-Deacon, turns back again by his right towards the altar; then facing towards the Gospel side of the altar, and having his hands joined, he goes to the midst; where facing the altar, he says in a low voice the prayer, "Cleanse my heart," etc., and, "Let thy blessing," etc., and "The Lord be in my heart," etc., as at Low Mass, after which he turns by his left and goes to the book; standing facing the book, he says in a low voice to the Sub-Deacon, "The Lord be with you." The Sub-Deacon in a low voice, answers "And with thy spirit;" then with his right hand he points out the Gospel to be read. The Celebrant announces in a low voice the Gospel, saying, "The Holy Gospel," etc., as at Low Mass. The Sub-Deacon makes in a low voice the response, "Glory be to thee, O Lord," and continues to stand as before. If need be he turns the leaves of the Mass-book for the Celebrant, and bows or genuflects with the Celebrant. At the end of the Gospel, the Sub-Deacon makes in a low voice the response, "Praise be to thee, O Christ." The Celebrant does not, at this time, kiss the book, nor does he say, "By the Gospel words," etc.; but having finished reading the Gospel, he turns by his right and goes almost to the midst,[10] and there, standing between the Gospel corner and the midst of the altar and near the midst, he faces the altar and awaits the time for blessing the incense.

When the Celebrant moves towards the midst, the Sub-Deacon steps upon the foot-pace, takes up with both hands the book with its cushion or desk, carries them towards the midst, and puts them down upon the altar, in front of the Celebrant, placing them obliquely (as at the Gospel corner), and so that the desk or cushion will be close to the edge of the corporal when it is unfolded upon the altar. Then after joining his hands and making a profound bow towards the cross, he turns by his right, descends the steps of the altar to the floor, turns by his right, and stands between the Gospel corner and the midst of the altar, facing the altar.[11]

7. *The Presentation of the Book of the Gospels upon the Altar.*

When the Celebrant begins to read the Gospel, the Master of Ceremonies (who since receiving the book from the Sub-Deacon has remained on the floor of the sanctuary at the Epistle end of the altar, facing towards the Celebrant) takes up from the credence the Book of the Gospels, or the Mass-book from which the Gospel is to be sung (if he laid it down), with both hands, the back of the book in his left hand, the edges of the closed covers of the book in his right hand, and holds it as high as his breast; then he goes and bows to the Deacon (who has continued standing on the second step at the Epistle corner of the altar). The Deacon immediately turns by his left and goes directly down the steps at the Epistle end of the altar; and there on the floor of the sanctuary he receives from the Master of Ceremonies (with the accustomed mutual inclinations before and after) the book from which the Gospel is to be sung. Holding the book before his breast with both hands by its lower sides or corners, the edge being in his left hand, the Deacon turns and goes alone on the floor of the sanctuary to the midst before the lowest altar step; turns towards the altar, and bows profoundly (or genuflects if the Blessed Sacrament be in the tabernacle). Then, standing erect, he ascends the altar steps, and lays down the closed book with its edges turned towards the Gospel side, in the midst of, or a little towards the Epistle side of, the altar. This done, he steps back a little from the altar and stands upon the foot-pace, facing the altar, having his hands joined, and awaits the blessing of the incense. After giving the book to the Deacon, the Master of Ceremonies either remains standing on the floor at the Epistle end of the altar, facing towards the Celebrant, or he may go to the sacristy and escort the censer-bearer to the altar.

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[10] "Fere ad medium altaris." Merati, *Novæ Observ.* xxii., in Gav., *Thes. Sac. Rit.*, pt. ii., tit. vi.

[11] Merati in Gav., pt. ii., tit. vi., *Observ.* xxii. et xxiv. Bauldry, *Man. Sac. Cærem.*, pt. iii., tit. xiii., cap. xi., art. v., xvii.

8. *The Blessing of Incense before the Gospel.*

When the Celebrant begins to read the Gospel, the censer-bearer should have the censer in readiness, and before the Celebrant has finished reading the Gospel, he should come, accompanied by the boat-bearer (and also, it may be, by the Master of Ceremonies), into the sanctuary to the floor at the Epistle end of the altar.

When the Celebrant stands ready to bless the incense, the Master of Ceremonies, the censer-bearer and the boat-bearer ascend the steps at the Epistle end of the altar and approach the Celebrant for the blessing of the incense, they and all others (except the Sub-Deacon, who meanwhile stands in his place on the floor, as directed above) observing all the ceremonies prescribed for the blessing of the incense at the Introit.*

When the incense has been blessed, the censer-bearer lowers and closes the censer, makes the due act of reverence towards the altar cross; and accompanied by the Master of Ceremonies, and followed by the boat-bearer (both of whom have made reverence towards the cross at the same time and in the same manner as the censer-bearer), he turns and goes back to the floor of the sancutary at the Epistle end of the altar. The boat-bearer remains standing near the credence until after the Gospel has been sung, and the Celebrant has been censed, when he rejoins the censer-bearer in the midst before the altar, and goes with him to the sacristy.

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*For the censing at the Gospel and again at the Offertory, the censer-bearer should take care to make ample provision of burning coals in the censer (for more are needed than at the Introit); and the Celebrant should at these times sprinkle a larger quantity of incense upon the coals than he did at the Introit, in order that neither fire nor smoke of the incense may fail during the ceremonies.

9. *The Blessing of the Deacon.*

The Deacon, immediately after he has returned the incense-boat to the Master of Ceremonies, descends to the step next to the foot-pace, faces the altar and kneels upon the foot-pace, having his hands joined; then bowing profoundly, he says in a low voice the prayer, "Cleanse my heart," etc. After which he stands up, advances to the altar, takes up with both hands the book, and again kneeling upon the foot-pace in the midst, and bowing towards the Celebrant (who remains standing as he did before the blessing of the incense) asks of him a blessing, saying in a low voice,

SIR, give me thy blessing."[12]

Then the Celebrant, having his hands joined, turns himself a little towards the Deacon and says, in a low voice,

THE Lord be in thy heart and on thy lips, that thou mayest worthily and rightly proclaim his Gospel.

Then placing his left hand below his breast and extending his right hand, the Celebrant makes the sign of the cross over the Deacon, saying in a low voice, In the Name of the Father and of the Son and of the Holy Ghost. Amen.

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[12] "*Jube domne* (non Domine) *benedicere.* Diaconus debet dicere *jube domne* quia alloquitur ipsum Celebrantem, non vero Deum, sicut alloquitur sacerdos, qui ideo debet dicere *jube Domine,* non vero *domne.*" (Merati, in Gav., pt. ii., tit. vi., *Observ.* xxvii.)

(Diaconus) "humilians se ad sacerdotem stantem coram altare versa facie ad meridiem ita dicens sine nota. *Jube Domine benedicere.* Sacerdos respondens, *Dominus sit in corde et in ore tuo ad pronunciandum sanctum evangelium dei in nomine patris et filii et spiritus sancti. Amen.*" (Frere, *Cust. Sarum,* p. 73.)

"Sub-diaconus post finem lectionis, Diaconus è contrà ante principium evangelii ad sacerdotem accedit accepturus benedictionem; quia Lex per epistolam significata finem accepit in Christo; evangelium vero originem sumpsit ad eodem Christo." (Quartus, *Com. Rub. Mis.*, pt. ii., tit. vi., 4.)

Immediately after pronouncing the blessing, the Celebrant extends his right hand, palm downward. upon the book, which the Deacon elevates a little and inclines towards him, and the Deacon at once kisses the Celebrant's hand.

The Deacon then rises, bows to the Celebrant, turns by his left a little towards the Epistle side of the altar, so as not to turn his back upon the cross, and goes directly down the altar steps to the sanctuary floor, where he turns towards the altar, and holding the book, closed, before his breast, with both hands, he stands facing the midst of the altar.

The Celebrant, immediately after the Deacon kisses his hand and withdraws the book, joins his hands, moves to the midst of the altar, makes a profound bow towards the altar cross; then turning himself towards the Epistle side, he goes along the foot-pace to the Epistle corner of the altar, where he turns and faces the altar, and stands in that position until the Deacon is about to announce the Gospel.

10. *The Procession of the Gospel.*

While the Celebrant is blessing the Deacon, or shortly thereafter, the Master of Ceremonies directs by a sign the candle-bearers[13] at the credence to take up

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[13] In the ancient ceremonials, the *Roman Ordines*, Nos. 1, 2, 3, 5 and 6, lights are ordered to be borne and incense burnt at the reading of the Gospel: "Et procedunt ante ipsum (Diaconus) duo sub-diaconi cum duo thuribulis, sive uno, levantes thymianterium de manu sub-diaconi sequentis, mittentes incensum, et duo acolythi portantes duo cero-stata." (Migne, Vol. 78, Ordo ii., p. 971.)

"Acolytes, in Greek, are called Ceroferarii in Latin, from their carrying wax candles when the Gospel is to be read, or the sacrifice to be offered. For then lights are kindled by them, and borne, not to drive away darkness, as the sun is shining, but for a sign of joy, that under the form of material light may be represented that Light, of their candlesticks and to follow the censer-bearer. Then at once (the Master of Ceremonies leading, the censer-bearer and the candle-bearers following, or, if space will permit, walking on either side of him) all go by the floor of the sanctuary to the midst before the altar; where, without making any bow or genuflection at this time, they stand facing the altar in this order: The Master of Ceremonies at the left of the Sub-Deacon; the second candle-bearer at the left of the Master of Ceremonies; the censer-bearer at the right of the Deacon; the first candle-bearer at the right of the censer-bearer; all being on a line parallel with and immediately before the lowest step of the altar. If space be lacking for the above order, they may take either of the following positions:

(ii)	M. of C.,	Sub-Dea.	Deacon.
	2d C.-br.	Cen.-br.	1st C.-br.

(iii)	Sub-Deacon.	Deacon.
	M. of Cerem.	Cen.-br.
	2d Can.-br.	1st Can.-br.

Thus standing before the altar, all bow profoundly; or if the Blessed Sacrament be in the tabernacle, all genuflect, the Deacon and Sub-Deacon upon the lowest step of the altar, the others upon the floor. Then, standing erect, all go in the following order to the place where the Gospel is to be sung.* The Master

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which it is read in the Gospel, 'This is the true Light.'" (S. Isidore, Bp. of Seville, A. D. 636. *Etymol.,* Lib. vii., c. xii., sec. 29, 30, tom. iii.)

"Duæ candelæ evangelium præcedunt, quia lex et prophetæ præcesserunt qui evangelium prædicaverunt. Duo candelabra quæ præ feruntur sunt duo præcepta charitatis quæ per evangelium instruuntur. Duo acolyti qui ea portant, sunt Moyses et Helias, inter quos Dominus ut sol in monte fulgebat." (*Gemma Animæ,* c. xv.)

*On ordinary Sundays and on ferias, the place where the Deacon sings the Gospel is at a little distance from the lowest step of the altar and opposite the Gospel corner of the altar. On such occasions, commonly, of Ceremonies, having his hands joined, leads the procession; after him the censer-bearer walks, carrying the censer as at the first approach to the altar, and gently swinging the censer; the candle-bearers, carrying their candlesticks in the usual manner, follow the censer-bearer, the second on the right hand of the first. Then comes the Sub-Deacon, and last of all the Deacon; or the Sub-Deacon may walk with the Deacon at his left. In this order they proceed to the place for singing the Gospel, which on ordinary occasions is the Gospel side of the sanctuary below the lowest step, or on the presbytery. On the greater feasts, the place of the Gospel is just within and a little north of the midst of the entrance to the choir, in lieu of the ambo.

Having arrived at the place appointed for singing the Gospel, the Master of Ceremonies turns aside to his right, so as to allow the candle-bearers and Sub-Deacon to pass by him, and then faces towards the censer-bearer. The latter on his arrival turns to his left, faces the Master of Ceremonies, and stands, gently moving the censer in order that the fire may not die out. The candle-bearers pass on between the Master of Ceremonies and censer-bearer and go a pace or two beyond; then they turn about, separating a little as they turn, so as to allow the Sub-Deacon to stand between them and on a line with them. The second

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the lack of space and the shortness of the distance to be traversed will not permit of the formal procession for which directions are here given. In such cases, after the common act of reverence, the Master of Ceremonies will turn by his right so as to have his side (not his back) to the altar: The censer-bearer will turn and go to his place at the left of where the Deacon will stand: The candle-bearers go a little beyond the Master of Ceremonies, then turn and face southward: The Sub-deacon turns by his left and advances to the point between the candle-bearers, where he turns again by his left, faces the Deacon and receives the book: The Deacon, turning by his left, follows the Sub-deacon, stands in his place, with the Master of Ceremonies on his right and the censer-bearer on his left, both a little behind him, and sings the Gospel. (*Cf.* Merati, et Van Der Stappen, in loco.)

candle-bearer faces towards the Master of Ceremonies, and the first towards the censer-bearer. The Sub-Deacon passes on until he comes to the place where the candle-bearers are; and then turning himself (by his right) so as to face towards the south, he stands between the candle-bearers, and on a line with them. The Deacon, coming to the Sub-Deacon and facing towards the north, gives the Sub-Deacon the book open at the Gospel for the day. The Sub-Deacon takes the book with both hands[14] and holds it, open towards the Deacon, at such height as may enable the Deacon conveniently to sing the Gospel.[15]

If the choir sing *Gradual, Tract* or *Sequence* they should so measure their song that it will not end before the Deacon stands ready to announce the Gospel.

11. *The Singing of the Gospel by the Deacon.*

The Deacon, as soon as the book is held up before him, says, in a low voice, "The Lord be with you;" and response is made by the acolytes saying in a low voice, "And with thy spirit." At this moment the Celebrant standing at the Epistle side, turns towards the book of the Gospels, not fully, but with his right side to the altar; and so remains until he has been censed by the Deacon, just before the Creed, except when he is required to turn and bow, or to genuflect towards the altar.

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[14] "Elevatum ante pectus et oculos suos, ita ut Diaconus in eo legere commodè possit, et oculi sub-diaconi impediantur à libro, ne recta videant Diaconum." Merati, *Novæ Observ.*, in Gav., *Thes. Sac. Rit.*, pt. ii., tit. vi. xxx. et Bauldry, *Man. Sac. Cærem.*, pt. iii., cap. xi., art. v.

[15] According to old English and French uses, a processional cross was used, on double feasts, at the reading of the Gospel. The Sarum customary mentions lights borne and incense used at the Gospel, and the reading thereof by the Deacon facing towards the north. "Et si duplex festum fuerit crux precedat," etc. . . . Et cum ad locum legendi pervenerit, textum ipsum sub-diaconus accipiat et a sinistris ipsius diaconi quasi oppositus ipsum textum dum evangelium legitur, teneat, ceroferariis diacono assistentibus, uno a dextris reliquo a sinistris ad eum conversis. Thuribularius stet post diaconum ad eum conversus. Et semper legatur evangelium ad missam versus aquilonem." Frere, *Cust. Sarum.*, pp. 73, 74.

"Then the people, all standing up," the Deacon, as he sings "the Holy Gospel is written," places his left hand upon the book and makes the sign of the cross with the thumb of his right hand upon the text[16] of the Gospel at its beginning; then placing his left hand extended, palm towards himself, below his breast, he sings "in the ——* Chapter of ——, beginning at the —— Verse," at the same time signing himself with the thumb of his right hand upon his forehead, lips and breast; and then joins his hands before his breast.

The Master of Ceremonies, when the Deacon signs himself, makes the like signs and turns a little towards the Celebrant as a signal to him to sign himself likewise. All others, except the candle-bearers, Sub-Deacon and censer-bearer (who are hindered) make the sign of the cross at the same time.

While the choir sing the response, "Glory be to thee, O Lord," the censer-bearer passes behind and to the right of the Deacon, and holding the top of the chains in his right hand, and the chains near the censer in his left hand, he presents the censer to the Deacon, putting the top of the chains into the Deacon's left hand and the chains near the censer cover into his right hand. The censer-bearer bows to the Book of the Gospels before and after the censing, and stands so as not to turn his back upon the altar. Having received the censer, the Deacon bows to the book, and then censes the book[17] with three swings of the censer:† the first towards the middle; the second towards the page at his left hand, and the third towards the page at his right hand; then he again bows profoundly to the book. He ought so to time the censing that he will have finished it and be in readiness to sing the Gospel immediately after the choir have ended their song. Whenever the Deacon, during the singing of the Gospel, makes an act of reverence, he will always do so towards the book. The Celebrant, the Master of Ceremonies, the censer-bearer and other acolytes, when they bow at the name of Jesus, and when they genuflect, do so towards the altar cross. At the name of the blessed Virgin Mary, and at the name of the saint whose festival is celebrated or commemorated, they bow towards the Book of the Gospels.[18] The Sub-Deacon and the candle-bearers remain motionless until after the Deacon has sung the Gospel. Having censed the book, the Deacon at once returns the censer to the censer-bearer; and joining his hands, begins to sing the Gospel as soon as the choir have finished singing the response, "Glory be," etc. The censer-bearer, receiving the censer from the Deacon, takes the top of the chains in his left hand and the chains near the censer in his right hand and goes back to his place at the left of and a little behind the Deacon, where he stands as before, yet does not swing the censer during the singing of the Gospel.*

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[16] "Signat primò librum, non quasi benedicens librum, sed quasi dicatur, Hic est liber Crucifixi." Quartus, *Com. Rub. Mis.*, pt. ii. tit. vi.

*See *Ceremonies of Low Mass*, pp., 5 and 75.

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[17] "Ter librum incensat in reverentiam libri sanctorum Evangeliorum, et ad significandum effectum gratiæ quam Christus communicat veris auditoribus Evangelii." Quarti, *Com. Rub. Mis.*, pt. ii., tit. vi.

†See note on mode of censing, in chapter on the first censing of the altar, page 25.

[18] De Herdt, *Praxis Pontif.*, tom. ii., p. 155, et Merati, in Gav., pt. ii., tit. vi., *Observ.* xxxiii.

*"Non agitabit thuribulum interea dum Evangelium cantatur." (Van Der Stappen, *Sac. Liturgia*, tom. v., p. 17.)

The Master of Ceremonies may, as the Deacon is about to announce the Gospel, point, with his right hand, to the sacred text, indicating, to the Deacon, the Gospel to be sung; he may also turn the leaves† of the Mass Book, if need be; and at the end of the Gospel he will say,‡ "Praise be to thee, O Christ."

12. *The Return of the Procession.*

When the Deacon has finished singing the Gospel, without any delay, he points out with his right hand to the Sub-Deacon the beginning of the text of the Gospel;§ then he turns by his right so as to face towards the altar and draws back a little to allow the Sub-Deacon to pass. After which the Sub-Deacon, carrying the book open and elevated on his left arm and held at the sides by both hands, goes straightway by the shortest route to the Celebrant, making as he goes no direct act of reverence, even though he must pass the Blessed Sacrament exposed on the altar.[19] Having arrived upon the foot-pace before the Celebrant, the Sub-Deacon presents to him the book, to be kissed, at the same time pointing with his right hand to the text of the Gospel which has just been sung. The Celebrant taking hold of the lower part of the book with both hands, kisses the text at its beginning, and says in a low voice, "By the Gospel words to-day, may our sins be done away." [20]. After the Celebrant has kissed the book, the Sub-Deacon, who has retained hold of it, closes it, and then bows to the Celebrant; then he makes the due act of reverence towards the altar cross;[21] then turns by his left and goes directly down the altar steps to the sanctuary floor, where (with inclinations before and after) he hands the book to the Master of Ceremonies, or to an acolyte, who bows before and after receiving the book, and then at once goes and lays it down upon the credence. The Sub-Deacon, having given the book to the Master of Ceremonies or an acolyte, joins his hands, turns towards the altar, and stands facing it, immediately before the lowest step, about midway between the midst and the Epistle corner.

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† Le Vavasseur, *Cérémonial,* pt. xii., ch. iii., art. ii.

‡ Van Der Stappen, *Sac. Lit.,* tom. v., p. 57.

§ If, to do this, a leaf of the book must be turned, the Deacon turns it.

[19] Bauldry, *Man. Sac. Cœrem.,* pt. iii., tit. xiii., c. xi., art. vi., sec. 4.

[20] See *Ceremonies of Low Mass,* p. 78.

When the Sub-Deacon goes to the Celebrant, the Master of Ceremonies, the censer-bearer, the candle-bearers and the Deacon return to the altar. The Master of Ceremonies goes first, the censer-bearer and the candle-bearers follow him, and the Deacon walks last of all, having his hands joined before his breast. When the Master of Ceremonies comes immediately before the altar, he bows or genuflects in the midst, and then goes to the right of the Sub-Deacon. If an acolyte has not taken the book, he receives it from the Sub-Deacon, bowing before and after taking it, carries it to the credence, and returns promptly to his place at the right of the Sub-Deacon. The censer-bearer having arrived in the midst before the altar, a little back from the lowest step, withdraws, with the boat-bearer, a little to his right to permit the Deacon to come directly in the midst before the lowest step; he turns himself somewhat towards the Deacon when the latter passes him, and then faces again towards the altar. The candle-bearers having arrived in the midst before the altar, near the censer-bearer's position, separate; the first going to the right of the censer-bearer, the second to the left of and a little behind the place which the Deacon will occupy when he stands before the altar. The candle-bearers will also face a little towards the Deacon as he passes by them, and then face towards the altar. The Deacon advances to the midst immediately before the lowest step of the altar. Then all (except the Sub-Deacon and the Master of Ceremonies) together bow profoundly to the altar, or they genuflect, if the Blessed Sacrament be in the tabernacle, and also bow to the Celebrant, and then stand erect. Then the candle-bearers go without delay to the credence, upon which they put down their candlesticks. They remain standing by them, having their hands joined and facing towards the altar. Which position they will also observe during the Creed, if it is to be sung.

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[21] Merati, *Novæ Observ.*, in Gavantum, *Thes. Sac. Rit.*, pt. ii., tit. vi., sec. xxxvi.

13. *The Second Censing of the Celebrant.*

After making due reverence to the altar and to the Celebrant, the Deacon, standing in the midst on the sanctuary floor, before the lowest step of the altar, takes the censer which is presented to him (in the same manner as at the Gospel) by the censer-bearer; and turning towards the Celebrant, standing at the Epistle side of the altar, bows to him, and then censes him with three swings of the censer; again he bows as before, and then returns the censer to the censer-bearer. The Deacon will thus swing the censer towards the Celebrant, even though the smoke of the incense fail; for incense may not be put in the censer for the purpose of censing the Celebrant.[22] The Master of Ceremonies and the censer-bearer will bow to the Celebrant at the same time and in like manner, with the Deacon.

14. *The Saying of the Creed.*

The Celebrant, after he has been censed, having his hands joined, goes at once to the midst and faces the altar. The Deacon, having returned the censer, immediately ascends to the second step of the altar (that next to the foot-pace) and there, having his hands joined, stands erect directly behind the Celebrant. The Sub-Deacon goes to the midst, faces the altar, and stands erect behind the Deacon on the sanctuary floor, immediately before the lowest step, having his hands joined.

The Master of Ceremonies stands on the floor near the lowest step, opposite to and facing the Epistle corner of the altar, having his hands joined. The censer-bearer stands on the floor behind the Sub-Deacon.[23] The boat-bearer comes to the left of the censer-bearer, and stands facing the altar.

Then the Celebrant begins the Creed (if it is to be sung), as directed at Low Mass.

The sacred ministers bow at the same time and in like manner with the Celebrant, when he sings the word "God;" immediately after which they bow profoundly towards the altar cross, or genuflect[25] if the

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[22] "Non enim ponendum est thus in thuribulum pro incensando Celebrante, etiam fumo deficiente." (Merati, in Gav., *Thes. Sac. Rit.*, tit. ii., pt. vi., *Novæ Observ.*, xxxvii.)

[23] Le Vavasseur, *Cérémonial*, pt. vi., sec. i., ch. i., art. iii., 51.

[25] The sacred ministers, before they ascend the steps, after the Celebrant has sung his first words of the *Creed*, make due act of reverence in the places wher they stand, and do not repeat the act when they arrive on the foot-pace. See Merati, in Gav., pt. ii., tit. iv., *Observ.* xxxiv.

Blessed Sacrament be in the tabernacle; then, standing erect, the Deacon moves on his step a little to his right, the Sub-Deacon at the same time advances directly up to the second step and then moves a little to his left; then both together go up to the foot-pace[26] and stand alongside the Celebrant, the Deacon on the right hand, the Sub-Deacon on the left hand; and then recite with him the Creed in a low voice.

The censer-bearer, immediately after the Celebrant has begun the Creed, makes the due act of reverence towards the altar (the boat-bearer also bowing or genuflecting at the same time), and then goes to the sacristy or other suitable place to put down the censer, the boat-bearer accompanying him. If there is to be a sermon, he returns with the boat-bearer to his place on the floor at the Epistle end of the altar, or wherever as being most convenient, the Master of Ceremonies may direct; and there in a low voice they recite the Creed with the Celebrant and sacred ministers, making the acts of reverence and signing themselves at the same time and in like manner with them.

The candle-bearers and all the other acolytes, standing in their places, having their hands joined, and facing towards the altar, will also recite the Creed in a low voice, bowing, genuflecting and signing themselves in like manner and at the same time with the Celebrant.

Whenever, in their private recitation of the Creed at the altar, they utter words at which they should bow towards the cross, and also while the choir sing such words,[27] the Celebrant and sacred ministers bow in the customary manner. If, while thus privately reciting the Creed, they say the words, "And was incarnate . . . and was made man," at a time other than when they are sung by the choir, the Celebrant and sacred ministers genuflect (on one knee) upon the foot-pace, without leaving the altar. They will also genuflect upon both knees upon the edge of the foot-pace while the choir sing those words (at which time every one in the church will genuflect). A little before the choir begin to sing the words, "And was incarnate," the Celebrant turns, by his right, towards the people, moving, as he does so, a little towards the Gospel side of the altar, so as not to turn his back directly upon the altar cross, the Sub-Deacon turning at the same time and in the same manner, the Deacon turning by his left and moving a little towards the Epistle side of the altar; then all three go directly down to the second step (that next below the foot-pace) and turn, the Celebrant and Sub-Deacon by their right, the Deacon by his left, and face the altar, the Celebrant standing in the midst directly before the altar-cross and between the Deacon on his right and the Sub-Deacon on his left; then all three kneel on both knees upon the foot-pace, and bow their heads profoundly, while the choir sing the words, "And was incarnate by the Holy Ghost, of the Virgin Mary, and was made man." Then the Celebrant and the sacred ministers rise, go again upon the foot-pace, and stand as before.[28]

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[26] Merati, *Novæ Observ.*, in Gavantum, *Thes. Sac. Rit.*, pt. ii., tit. iv., xxxiv. "Sic ambo æqualiter hinc inde ascendunt, quod semper faciunt, dum ascendunt ad altare, ut se collocent ad latera Celebrantis."

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[27] Qundo vero Celebrans et Ministri nolunt sedere, sed stare ad altare, dum cantalur symbolum, . . . facient inclinationem ad ea verba, ad quæ, dum cantantur in symbolo, fit inclinatis cruci." *Ibid,* xl.

"Nec tamen se signant ad finem symboli dum cantantur in choro." Bauldry, *Man. Sac. Cærem.,* pt. i., c. xii., art. 1, xxxiv.

[28] Merati, in Gav., *Observ.* xl., pt. ii., tit. vi.

If the Celebrant and the sacred ministers sit while the choir sing the Creed, it seems fitting that they should first recite the Creed privately while standing at the altar, observing the directions given above.[29] After they have privately said the Creed, a little before the choir sing the words, "Came down from heaven," the Celebrant and the sacred ministers descend the altar steps to the floor and kneel upon the lowest step, the Celebrant in the midst; they profoundly incline their heads while the choir sing the words, "and was incarnate," etc., and after the words, "and was made man," have been sung, they rise and go to their seats, the sacred ministers walking on either side of the Celebrant, or the Sub-Deacon going in advance, the Deacon following, and the Celebrant last of all, as may be convenient. The Master of Ceremonies will go in advance of the Celebrant and the sacred ministers to the sedilia; take up the Celebrant's biretta and withdraw a little, so as to allow the Celebrant to come unhindered to his seat. On the arrival of the Celebrant and the sacred ministers at the sedilia, the Master of Ceremonies will bow to the Celebrant, then bow to the Deacon and present to him the Celebrant's biretta, and then withdraw to his place near the credence, where he will regularly stand (except during the sermon) whenever the Celebrant is seated. In taking their seats, the Celebrant and Sub-Deacon will turn by their left, the Deacon by his right, to avoid turning their backs upon the altar. The Celebrant will sit in the midst between the Deacon on his right and the Sub-Deacon on his left. As the Celebrant seats himself, the sacred ministers lift the back of his chasuble and arrange it so that the Celebrant may not sit upon it. When the Celebrant is seated, the Deacon presents to him his biretta. Having received his biretta the Celebrant covers his head. The sacred ministers then bow to the Celebrant, take up their own birettas, and sit down in their places. If need be, the acolytes may assist them, lifting the back part of the dalmatic and tunicle. When seated the sacred ministers cover their heads.

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[29] "Si vero sedere velit, expectando tamen (quod est convenientius) post versum *Et incarnatus est.*" Merati, *Novæ Observ.*, in Gavantum, *Thes. Sac. Rit.*, pt. ii., tit. vi., xl.

While seated, they uncover their heads and bow when the choir sing the words, "Jesus Christ," "And was incarnate . . . And was made man," and "together is worshipped." On the feast of the Annunciation and on Christmas Day, they uncover and then kneel down before the sedilia (if possible on the lateral step of the altar), facing north, while the choir sing, "And was incarnate . . . And was made man." They then rise, cover their heads, and resume their seats.

15. *The Spreading of the Corporal.*

If the Celebrant and his sacred ministers remain at the altar during the Creed, after the choir have sung the words, "And was made man," the Deacon, standing on the foot-pace at the right of the Celebrant, without any act of reverence, turns by his right and goes, by the shorter way, to the credence. Meanwhile the Master of Ceremonies also goes to the credence; he takes up with both hands, the burse, turns towards the Deacon, and bowing moderately before and after, presents the burse, with its opening turned away from himself, to the Deacon, who bows to the Master of Ceremonies, takes the burse in both hands (putting his thumbs and index fingers above, the other fingers below the burse), the opening turned towards himself, bows again, then turns, and, carrying the burse horizontally at about the height of and not far from his eyes, goes by the floor of the sanctuary[30] to the midst before the lowest step, makes due act of reverence towards the altar cross, goes up to the altar, and standing in the midst (the Celebrant and the Sub-Deacon meanwhile having moved a little towards the Gospel corner of the altar), holding the burse upright on the altar with his left hand, the opening of the burse turned towards the Epistle side of the altar, with his right hand he takes the corporal out of the burse and lays it down upon the altar. Then taking the burse with his right hand (meanwhile resting his left hand upon the altar), he places the burse upright on the Gospel side of the altar, against the gradine, with the opening turned towards the midst of the altar, and then with both hands carefully unfolds and spreads the corporal in the middle of the altar, in such a manner that the front (cross-marked) edge of the corporal about reaches the front edge of the altar mensa. When the Deacon has unfolded and spread the corporal, he moves to his place a little to the right of the midst, the Celebrant and Sub-Deacon return to their former positions; all three stand as before, and if they have not already finished saying the Creed, they continue and conclude its recital in a low voice.

If the Celebrant and the sacred ministers are seated during the singing of the Creed, immediately after the words, "And was made man," at a sign from the Master of Ceremonies, the Deacon rises, takes off his biretta, bows to the Celebrant, lays down his biretta upon his seat, goes to the credence, and there receives from the Master of Ceremonies the burse, which he carries at once to the altar, as directed above, bowing to the Celebrant as he passes him when going to the altar. Having unfolded and spread the corporal, the Deacon bows profoundly towards the altar cross, or genuflects if the Blessed Sacrament be in the tabernacle, and returns to his seat by the shorter way.[31] Arrived again at the sedilia, the Deacon bows profoundly to the Celebrant, moderately to the Sub-Deacon (both of whom bow in return to the Deacon), and then takes up his biretta, sits down and covers his head.

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[30] Merati, *Novæ Observ.*, in Gavantum, *Thes. Sac. Rit.*, pt. ii., tit. vi., xli.

16. *The Declaring of Holy Days.*

When the choir are about to finish singing the Creed, if the Celebrant and sacred ministers are seated (and there is not to be a sermon), at a sign from the Master of Ceremonies, all three rise, lay aside their birettas, and, escorted by the Master of Ceremonies, they return to the altar, by the longer way, the Celebrant walking between the Deacon on his right and the Sub-Deacon on his left, or following the Deacon, who then follows the Sub-Deacon, if this order be more convenient. Having arrived in the midst before the lowest step of the altar, all three make due reverence to the altar, after which the Celebrant ascends the altar steps between the sacred ministers, who support his vestments, and go with him as far as the second step;

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[31] Merati, *Novæ Observ.*, in Gav., *Thes. Sac. Rit.*, pt. ii.. tit. vi., xli.

then as the Celebrant goes up to the altar, the Deacon remaining on his step, moves directly behind him; and the Sub-Deacon turns by his right, and descends to the floor; and there he turns by his right towards the altar, and stands on a line with the Deacon and the Celebrant.

The Master of Ceremonies, in escorting the Celebrant and the sacred ministers from the sedilia to the altar, goes before them until he arrives at the Gospel side of the altar, a little to the left of the place where the Sub-Deacon will stand when he faces the altar; there the Master of Ceremonies turns towards the altar and makes an act of reverence with the Celebrant and his sacred ministers, and when the Offertory has been said by the Celebrant, escorts the Sub-Deacon to the credence.

The Celebrant, when the choir have finished singing the Creed, standing on the foot-pace immediately before the altar in the midst, turns by his right, faces the people, and "Declares unto the people what Holy-days, or Fasting-days, are in the week following to be observed, and (if occasion be) he shall give Notice of the Communion, and of the Banns of Matrimony, and other matters to be published."[32]

When the Celebrant turns to the people, to give the notices, the Deacon will move a little towards the Epistle side of the altar, and when the Celebrant turns again to the altar, the Deacon moves back to his place and stands facing the altar, as before.

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[32] By the English Rubric in the Prayer Book of 1662, *the Curate, i. e.,* the Priest who had the care of souls was *the minister* who should "declare unto the people what holy days," etc. If *the* minister, *i. e.,* the parish Priest, be not the Celebrant, but sit in the choir stalls or preach, he should make the announcements from his stall or in the pulpit before beginning to preach.

When he has duly announced the Holy Days, etc., the Celebrant turns back again to the altar (completing a circle), and standing as before, having his hands joined, he reads one of the Offertory sentences, after which the choir begin their song. While the Celebrant reads the Offertory, the Deacon and Sub-Deacon stand behind, and on a line with him; the Deacon on his step, the Sub-Deacon on the floor.

17. *The Sermon.*[33]

If a sermon is to be preached, the Celebrant and his sacred ministers (if they have remained at the altar during the singing of the Creed), when the choir are about to finish singing the Creed, make the proper reverence before the midst of the altar, and then, standing erect, turn themselves toward the Epistle side of the sanctuary, and go directly to their seats. If the foot-pace be wide enough to permit it, the Sub-Deacon will pass by the Celebrant and Deacon (on their right), and go first. If this order be not convenient, the Sub-Deacon, before the Celebrant moves, will turn by his right and go down to his step; the Deacon, turning by his left, will go down to his step; then all three, standing the one behind the other and facing the altar, turn by their right towards the Epistle side, and go directly to the sedilia, where they take their seats in the order and manner directed above. Then the Master of Ceremonies will accompany the preacher to the pulpit, and return to his place near the credence, or elsewhere. The preacher will wear a surplice and stole, and (if it be the custom) a biretta.

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[33] "Præterea ex mente Ecclesiæ, in Missa Parochiali non tantum Evangelium legi aut cantari debet sed etiam explanari, et a Parocho populus instrui; sive ipsa concio Missae Parochiali jungi debet." Van Espen, *Jus. Eccles. Univ.* pt. ii., tit. v.

If the Celebrant be the preacher, and will preach from the pulpit, he will lay aside his chasuble and maniple at the sedilia, assisted by the sacred ministers, put on his biretta (if it be the custom), and then, escorted by the Master of Ceremonies, go to the pulpit.*

Arrived in the pulpit, and facing the people, the preacher will take off his biretta (if one is used), and then make the sign of the cross, saying, "In the Name of the Father, and of the Son, and of the Holy Ghost. Amen." He will then put on his biretta and proceed with the sermon.[34]

If the Celebrant will preach from the altar, he will retain his vestments, and turning by his right, so as to face the people, will stand on the foot-pace, having his back turned towards the Gospel side of the altar. In this case the sacred ministers, before the Celebrant moves from the midst, after due reverence to the cross, descend to the floor before the midst of the altar, make there another act of reverence, and then go to the sedilia on the Epistle side of the sanctuary and, after the invocation, take up and put on their birettas, and take their seats. The sermon ended, they return promptly to their places behind the Celebrant.

During the sermon the Master of Ceremonies and the acolytes may sit on seats appointed for them.

If the Celebrant has preached from the pulpit, he will return, after the sermon is ended, to the sedilia, accompanied by the Master of Ceremonies; and there, assisted by the sacred ministers, put on his maniple and chasuble; then, preceded by the Deacon and Sub-

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* If the preacher in going to the pulpit passes before the high altar, he should go to the midst and make the due act of reverence and then proceed to the pulpit.

[34] *Cf.* Bauldry, *Man. Sac. Cærem.*, pt. i., c. x., vi.

Deacon and Master of Ceremonies, he will return to the altar by the longer way, on the floor of the sanctuary.

If some one other than the Celebrant was the preacher, the Celebrant and his sacred ministers will rise from their seats when the sermon is ended, and stand with uncovered heads while the preacher says the *Gloria Patri* or an Ascription. When the Celebrant stands up, all the acolytes will also rise and stand in their places. The Master of Ceremonies will accompany the preacher from the pulpit to his place in the choir or sanctuary, and then return to his own place near the credence.

CHAPTER IV.

FROM THE OFFERTORY TO THE CANON.

After the *Gloria* or the Ascription, the Celebrant (having his hands joined, preceded by the Sub-Deacon, who goes first, and the Deacon, both with hands joined) returns to the altar by the longer way. Having arrived at the midst before the lowest step, the Celebrant faces the altar; and, having the Sub-Deacon on his left hand and the Deacon on his right, he makes together with them the proper reverence towards the altar cross; and then ascends the steps to the altar, the sacred ministers going up with him as far as the second step, and supporting his vestment on either side, and reads one of the Offertory sentences.

Towards the end of the sermon, the censer-bearer, attended by the boat-bearer, will go to the sacristy, make ready the censer, and return with it to the sanctuary, at the Offertory.

As the Celebrant steps upon the foot-pace, the Sub-Deacon, turning by his right, descends to the sanctuary floor and stands facing the altar, directly behind the Celebrant. At the same time the Deacon (who in ascending does not go beyond his own step) moves directly behind the Celebrant.

When the Celebrant has said the Offertory sentence, the Deacon makes the proper reverence, moves a little to his right and goes up to the altar, and stands at the right of the Celebrant. At the same time the Sub-Deacon, after due reverence towards the altar cross, having his hands joined, goes to the credence, accompanied, if it be convenient, by the Master of Ceremonies.

The Sub-Deacon placing his right hand upon the veil immediately over the chalice, takes hold of the knop of the chalice, at the back (the Master of Ceremonies lifting the veil a little that the Sub-Deacon may do this easily), and turns the chalice around so that the back part of the veil may look towards himself; then lifting the chalice by his left hand, having his right hand extended and resting on the veil above the chalice, and holding it at about the height of his breast, he carries it to the altar by the shortest way, and puts it down upon the Epistle side of the altar at the right of the Deacon. The Master of Ceremonies having accompanied the Sub-Deacon to the altar, will return to his place on the sanctuary floor opposite the Epistle side of the altar.

1. *The Oblation of the Bread.*

If many particles are to be consecrated for the communion of the faithful, the ciborium, or another chalice, in which they have been placed, is carried to the altar by the Sub-Deacon before he carries the chalice which is to be used in the Mass as the vessel for the Precious Blood, and is given to the Deacon, who places it upon the corporal, near the tabernacle. If very few particles are required they may be placed with the host upon the paten before the Mass. Or the Sub-Deacon may receive them from the first acolyte* after placing the veiled chalice upon the altar.

When the Sub-Deacon carries the chalice to the altar, the second acolyte,* having first removed the stoppers, takes up the cruets, the wine in his right hand, the water in his left, and carries them to the altar; where he stands, facing toward the Celebrant, on the second step, at the Epistle end, holding the cruets before his breast until they are required by the Sub-Deacon.

When the Sub-Deacon has set down the chalice upon the altar, the Deacon taking the veil with both hands, at the back corners, lifts it carefully so as not to displace the pall; and then lays it down upon the altar at the right of the corporal near the gradines, folding it as directed at Low Mass.

Then taking up the paten with the pall, he lays the pall down upon the altar near and on the right of the corporal, and then holding the paten with both hands, the right above and the left underneath, he kisses the (edge of the) paten, and then the right hand of the Celebrant, and presents it to the Celebrant, in such manner that the Celebrant may take it easily with both hands.

The Celebrant, taking the paten with the host upon it, offers the host in the accustomed manner,[1] and having said the prayer, "Receive, Holy Father," etc., puts down the paten (with the host upon it)[2] upon the corporal, a little back of the cross embroidered thereon.

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* The acolytes here spoken of are the same persons who act as the candlebearers, but are distinct from the torchbearers.

If a ciborium or other vessel containing smaller hosts to be consecrated be upon the altar, the Deacon uncovers the ciborium, and with his right hand he holds it raised a little, while the Celebrant says the prayer, "Receive, Holy Father," etc. Then he replaces it upon the altar, a little behind the chalice, and covers it.

2. *The Oblation of the Chalice.*

While the Celebrant offers the host, the Sub-Deacon takes the chalice, with his left hand by the knop; and holding the purificator with the fingers of his right hand, wipes the inner part of the cup of the chalice; then folding the purificator around the knop, he takes up the chalice (holding it with his left thumb and forefinger at the foot, just at the right of the cross thereon, the fingers of his right hand grasping the knop enwrapped with the purificator), and hands it to the Deacon.

The Deacon taking with both hands the chalice from the Sub-Deacon, sets it down upon the altar before him; then holding, with his left hand, the chalice and the purificator as directed at Low Mass, with his right hand, he receives the cruet of wine from the Sub-Deacon (who received it from the second acolyte, without kiss), and pours wine into the chalice.

While the Deacon pours wine[3] into the chalice, the

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[1] As directed in *Ceremonies of Low Mass,* pg. 84. "Sed solus Celebrans Hostiam offert." Merati, *Novæ Observ.,* in Gav., *Thes. Sac. Rit.,* pt. ii., tit. vii., liii.

[2] See Appendix No. 6.

[3] Benedicatur aqua priusquam infundatur in calicem, non item vinum, quia vinum significat Christum, qui nulla indiget benedictione; aqua vero

Sub-Deacon takes with his right hand from the second acolyte the cruet of water, and elevating it a little, holds it out over the altar towards the Celebrant, inclining himself a little towards the Celebrant, and saying in a low voice "Bless, Reverend Father."

The Celebrant placing his left hand upon his breast, makes with his right hand the sign of the cross toward the cruet of water, at the same time saying, in a low voice, the prayer, "O God who didst wonderfully create;" then joining his hands, he continues, "and yet more wonderfully," etc.[4]

Immediately after the Celebrant has blessed the water, the Sub-Deacon pours a few drops of the water into the chalice. Then putting the cruet of water into his left hand, and taking with his right hand the cruet of wine from the Deacon, he hands both cruets (first the wine, then the water) to the second acolyte; who carries them to the credence, and puts the stopper in the cruet of wine; and he then stands in his place by the credence, facing towards the altar. The Sub-Deacon remains standing before the altar at the Epistle corner.

After wine and water have been poured into the chalice, the Deacon, if need be, wipes away with the purifi-

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populum, qui in hac vita nequit esse sine peccato, propter quod indiget benedictione Dei, ut reddatur dignus ad unionem cum Christo. Item, quia Populus unitur cum Christo solum per benedictionem gratiæ ipsius Christi, quem sacerdos benedicens figurat. P. M. Quartí *Com. in Rub. Mis.* pt. ii., tit. vii., 4.

"Admiscetur vino parum aquæ, ita ut aqua convertatur in vinum, vel absorbeatur à vino; quia aqua significat populum, et vino repræsentatur Sanguis Christi Domini, episque virtus; unde hac cæremonia denotatur unio populi fidelis cum suo capite Christo, virtute hujus Sacramenti, et Sanguinis Christi." *Ibid,* No. 11. "In missa solemni Diaconus infundit vinum in calice, et Sub-diaconus aquam; quia Diaconus repræsentat Prædicatores Evangelii, per quos disseminatur virtus Sanguinis Christi in corda fidelium, et idcircò munus etiam Diaconi olim erat distribuere Sanguinem Christi communicantibus; Sub-diaconus significat Joannem Baptistam qui baptizabat in aqua solum, non in Spiritu Sancto, et populus significatos per aquam mittebat ad Christum, ut cum illo unirentur." *Ibid.*

[4] See *Ceremonies of Low Mass,* pg. 87.

cator any drops from the sides and edge of the cup, and then lays the purificator (folded) upon the altar, a little to the right of the corporal. Then taking the chalice by the knop with his left hand, and by the foot with his right hand (or in any other convenient manner), he kisses the foot of the chalice and then the right hand of the Celebrant, and gives the chalice to the Celebrant.

The Celebrant taking the chalice with both hands, the knop in his right hand and the foot with his left hand, as at Low Mass, and the Deacon with his right hand sustaining the right arm of the Celebrant, both[5] say together in a low voice, the prayer, "We offer unto thee," etc.

Having recited the prayer, the Celebrant lowers the chalice to about four inches above the altar, makes with it the sign of the cross over the corporal, behind the host, and puts it down upon the corporal behind the paten. Then the Deacon immediately covers the chalice with the pall.

Having put down the chalice, the Celebrant says the prayers, "In the spirit of humility," etc., and "Come, O thou the sanctifier," etc.[6] Then he joins his hands before his breast and stands facing the altar and awaits the approach of the censer-bearer.

Immediately after the Celebrant has put down the chalice, the Sub-Deacon turns by his left (so as to face the people), goes forward on the foot-pace and down to the second step (that next to the foot-pace), turns toward the north and goes along the step to the midst, where he turns towards the altar, makes the proper reverence, then turning again to the north and advancing a pace further upon the step, he turns by his right to the altar, goes upon the foot-pace and stands before the altar, at the left of the Celebrant, having his hands joined before his breast.

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[5] "Orationem *offerimus tibi Domine*, etc., in oblatione calicis non solum a sacerdote, sed etiam a diacono recitari, tum quia diaconus antea vinum calici infundit, tum quia antiquitus idem diaconus Sacratissimum Sanguinem populo ministrabit." Merati, *Novæ Observ.*, lvii., in Gav., *Thes. Sac. Rit.*, pt. ii., tit. vii.

[6] See *Ceremonies of Low Mass*, pg. 89.

The censer-bearer, carrying the censer replenished with burning coals, and accompanied by the boat-bearer, will enter the sanctuary while the Celebrant is making the oblation of the host and the chalice, and after due reverence before the altar, will go to his place on the sanctuary floor at the Epistle end of the altar, and there stand facing towards the Celebrant, and *gently* swing his censer so that the fire does not die.

3. *The Censing of the Oblations.*

When the Celebrant has said the prayer, "Come, O thou the Sanctifier," at a signal from the Master of Ceremonies, the censer-bearer, accompanied by the Master of Ceremonies and followed by the boat-bearer, goes up the steps at the Epistle end of the altar and upon and along the foot-pace nearly to the midst of the altar, where, after making due reverence towards the altar cross (the Master of Ceremonies and the boat-bearer making like reverence at the same time), he presents the censer to the Celebrant. The Celebrant turns towards the censer-bearer, and then all is done as at the Introit, save that in blessing the incense the Celebrant says:[7]

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[7] "Non levis emergit scrupulus circa verba illa "Per intercessionem sancti Michaelis Archangeli," etc., quae, habentur in precatione, quam profert Celebrans dum, benedicit incensum quod immittit in thuribulum. . . . Antiquissimi codices Liturgici, non Michaelis, sed

BY the intercession of blessed Michael, the archangel standing at the right hand of the altar of incense, and of all His elect, may the Lord vouchsafe to bless ✠ this incense and to receive it in the odour of sweetness, through Christ, our Lord. Amen.

As soon as the Celebrant has taken the censer from the Deacon, the Master of Ceremonies, the censer-bearer and the boat-bearer, after making the proper act of reverence towards the altar cross, go at once by the shortest way to their places on the sanctuary floor near the Epistle corner of the altar, where they stand facing towards the Celebrant, the Master of Ceremonies and the censer-bearer having their hands joined, and await the end of the censing of the altar.

Having received the censer from the Deacon, the Celebrant turns to the altar, and without any act of reverence to the cross, he censes the oblations;[8] the Deacon in the meanwhile places his right hand upon the foot of the chalice, and with his left hand supports the vestment of the Celebrant. The Sub-Deacon, at the left of the Celebrant, supports with his right hand the vestment of the Celebrant and places his left hand, extended, near and a little below his breast. The Deacon, when the Celebrant has finished censing the oblations, places his right hand, extended, near and a little below his breast. The sacred ministers thus sup-

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Gabrielis referunt nomen. Illyrici Missa ab Eminent. Bona edita; Missæ Tilliani codicis a Menardo vulgata post Gregorii Sacramentarium; MS. Pontificale Salisburgensis Ecclesiæ, apud Martene, l. de antiq. Eccl. Rit., c. 4, art. 12; Pontificale Sagiensis Ecclesiæ undecimo Sæculo exaratum, et allegatum a Petro Le Brun tom. 1, part 3, art. 7; sicut et Missale plenarium satis vetustum, . . . legunt *Gabrielis*, non vero Michaelis in prædicta precatione. . . . Merito itaque piissimus et eruditissimus Card. Thomasius hujus loci emendationem exoptabat."

Merati, *Novæ Observationes*, in Gav., *Thes.*, pt. ii., tit. vii., lxiii.

[8] "(Sacerdos) accipiat thuribulum a diacono, et thurificet sacrificium videlicet ter signum crucis faciens et ter in circuitu calicis, et ex utraque parte calicis et sacrificii." Frere, *Cust. Sarum*, pg. 76.

port the vestment of the Celebrant and accompany him while he censes the altar, as at the Introit. Holding the censer as usual, the Celebrant censes the oblations in the following manner: Leading the censer from a point above and behind the chalice, the Celebrant draws it horizontally towards himself to a point above and a little in front of the paten, saying as he does so, *May;* then in like manner he leads the censer at the same height from a point at the left of the chalice and paten, and about midway between the beginning and the ending of the first movement of the censer, and on a line at right angles with the first movement, to a point at the right of and a little beyond the chalice and paten, saying, *this incense;* then he leads the censer from a point just to the right of the point of beginning, on a line parallel with and of the same length and height as the first movement, saying *blessed;* then he leads the censer at the same height on a second line from left to right, saying *by thee;* then on a third line parallel with and of same length and height as the first movement, and a very little farther to the right of it, saying *ascend;* then on a third line from left to right, of same length and height as the second movement, saying *to thee, O Lord;* then, first lowering the censer immediately in front of the paten, so as almost to allow the base of the censer to touch the altar mensa, and at once raising it, he leads the censer from a point above the front edge of the paten in a circle, from right to left, above and about the chalice and paten, saying, *and may thy mercy;* then in the same manner he leads the censer in another and slightly larger circle, from right to left, saying *descend;* then lastly he leads the censer in third and outer circle from left to right, saying *upon us.*

The words, "May this incense," etc., are said by the Celebrant in a low voice.

4. *The Censing of the Altar at the Offertory.*

After the oblations have been censed, the Celebrant and his sacred ministers make the due act of reverence towards the altar cross. Then, if need be, the Deacon moves the chalice (and also the ciborium if one be used) to the Epistle side of the corporal. The Celebrant then proceeds to cense the cross and the altar as he did at the Introit, but as he leads the censer he will recite, in a low voice, words from the 141st psalm (verses 2d, 3d and part of the 4th) in the following (or other convenient) order: At each of the three swings to the cross, (1) *Let* (2) *my prayer* (3) *be set forth;* then at the three swings over and towards the back of the Epistle side of the mensa, (4) *in thy sight,* (5) *as* (6) *the incense;* at the two swings at the Epistle end of the altar (7) *and let the lifting up,* (8) *of my;* then at three swings above the mensa (9) *hands* (10) *be an evening* (11) *sacrifice;* at the three swings over and towards the back of the Gospel side of the mensa, (12) *set* (13) *a watch* (14) *O Lord;* at the two swings at the Gospel end of the altar (15) *before my* (16) *mouth;* at the three swings above the mensa, (17) *and keep* (18) *the door* (19) *of my lips;* at the three swings before the front of the Gospel side of the altar, (20) *O,* (21) *let not* (22) *mine heart;* at the three swings before the Epistle side of the altar (23) *be inclined* (24) *to any* (25) *evil thing.*

While the Celebrant is censing the Epistle side of the altar, the Master of Ceremonies, or some acolyte, goes to the midst before the lowest step, makes due reverence towards the altar cross, moves a little towards the Gospel side and then goes directly up to the altar; he takes up with both hands the altar cushion or desk and book, turns by his right and goes directly down to the sanctuary floor, where he turns again by his right, and faces the altar; he stands erect, holding the desk and book before his breast until the Celebrant has finished censing the Gospel side of the altar, when he puts down the desk and book in the same place and position as he found them, and then turning by his right he goes directly down to the floor, turns towards the altar, makes the due act of reverence, and returns to his place.

When the Celebrant has completed censing the altar he gives the censer into the hands of the Deacon, saying in a low voice,

MAY the Lord kindle in us the fire of His love and the flame of eternal charity.

When the Celebrant has censed the altar, the Sub-Deacon bows to the Celebrant, turns by his right, goes directly down the steps to the floor of the sanctuary, at the Epistle side of the altar; then turning by his right, he goes to the midst, where facing the altar he makes the proper reverence, and then moves a little to the Epistle side, where he stands erect, facing the altar and having his hands joined.

5. *The Third Censing of the Celebrant.*

Immediately after the Celebrant has made an end of censing the altar, the Deacon goes down to the second step at the Epistle end of the altar, turns towards the Celebrant, and receives the censer from him, as at the Introit. Then going down to the floor he stands facing the Celebrant (who is turned towards the south), and having the Master of Ceremonies on his left and the censer-bearer behind him, he bows profoundly to the Celebrant (the Master of Ceremonies and censer-bearer also bow before and after the censing in like manner) and censes him with three swings, and bows again to him. The Celebrant does not bow[9] to the Deacon, and after the censing turns by his right towards the altar, and stands erect, having hands joined, facing the altar.

6. *The Censing of the Clergy.*

Then the Deacon, accompanied by the censer-bearer (who walks at the left of the Deacon), goes to cense the clergy in the choir, if any be present, first making due reverence in the midst towards the altar. He will cense first such of the clergy as are officially greater than the others; or if there be no distinctions of dignity, those on the south side of the choir and afterwards those on the north side, making an act of reverence towards the altar before beginning to cense those who are censed in the second place. If the clergy be few in number, the Deacon will cense them separately; if many, he will cense them in groups, first a group on one side, and then a group on the other side. When censing the clergy, both Deacon and censer-bearer will bow to the person, or persons, censed, before and after each act of censing. The clergy will return the salutation of the Deacon before and after the censing, bowing less profoundly. The Celebrant is always censed with three swings unless the Bishop of the Diocese is present, when he is censed with two swings of the censer. The Bishop present, either solemnly assisting, or in the choir, is censed with three swings, immediately after the Celebrant has been censed, except when his own Metropolitan is present, to whom priority in the order of censing is then given, the Metropolitan being censed with three swings and the Bishop with two. The Bishop coadjutor (or suffragan), when the Diocesan is present, even though he be the Celebrant, is censed with two swings; but when the Diocesan is not present, he is censed with three swings.

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[9] Merati, *Novæ Observ.*, in Gavantum, *Thes. Sac. Rit.*, pt. ii., tit. vii., lxix.

Other Bishops, the Diocesan or the Metropolitan present, are censed with two swings, otherwise with three swings. The Rector, or the superior Priest, of the church, assisting in the choir, is censed with two swings, after the dignitaries and before other Priests on that side of the choir. Canons in cathedral churches, abbots, and other dignitaries are censed with two swings. Priests assisting in choir are censed separately with a single swing.*

When the Deacon has censed all the clergy in the choir, or if none be present, when he has censed the Celebrant, he goes, attended by the censer-bearer, to the midst immediately before the lowest step of the altar, makes due reverence towards the altar, turns towards the Sub-Deacon, bows to him, censes him with two swings, and then bows again, the Sub-Deacon in the meanwhile turning himself towards the Deacon, and bowing before and after the censing. The Deacon then hands the censer to the censer-bearer, who, while the Deacon censes the Sub-Deacon, stands on the Deacon's right, about midway between the Deacon and Sub-Deacon, a pace or two distant from the lowest step of the altar.

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* *Cf.* De Herdt, *Praxis Pontif.*, tom. i., ch. xxiii. When many Priests are present in the choir, they may be censed in groups, with a triple leading of the censer (as to the Book of the Gospels) towards each group, on either side of the choir.

This done, the Deacon, having his hands joined, goes directly up to his step (that next to the foot-pace), and there turns by his right and moves a little to the north so as to turn his back upon the Gospel side of the altar, faces the censer-bearer, and is censed by him with two swings, each bowing to the other before and after the act of censing. The Deacon, after he has been censed, turns back towards the altar and stands facing it, directly before the midst, having his hands joined.

7. The Censing of the People.

The censer-bearer, after he has censed the Deacon, makes due reverence towards the altar, and then immediately proceeds to cense the acolytes with a single swing, in order, (the Master of Ceremonies, candle-bearers, etc.), separately or in groups, as may be convenient; then the lay choristers; and lastly, standing at the chancel gate, he censes the people with three swings, first towards those in the midst; second towards those on his left, and third towards those on his right. He bows before and after each act or before and after the three swings, the people returning the bows.

After censing the people, the censer-bearer returns to the altar in the midst immediately before the lowest step, where the boat-bearer rejoins him, at his left; and then after the due act of reverence towards the altar cross, both go to the sacristy, to make ready the censer for use at the elevation.*

The manner of censing persons will always be in accordance with directions given in note on page 25. The censer is not to be *thrown* or *tossed* towards the person or persons to be censed, but gently and gracefully led; the censer-bearer meanwhile standing erect. All who are censed, stand while they are censed.

8. *The Offerings of the People.*

The Celebrant, after he has been censed by the Deacon, will return to the midst of the altar and stand there, erect, having his hands joined and facing the altar. The Deacon, after he has been censed, will turn towards the altar, make due act of reverence towards the altar cross, then go up to the left hand of the Celebrant, and stand by the book, facing the altar, having his hands joined. When the Deacon goes up to the foot-pace, the Sub-Deacon first coming to the midst before the lowest step, and there making due act of reverence, will also go up to the foot-pace, to the right of and near the Celebrant, and then stand facing the altar, and having his hands joined. Meanwhile the Master of Ceremonies will take up, with both hands, the alms-basin from the credence, and carrying it with both hands at about the height of his breast, will come before the midst of the altar, at a point about a pace or two distant from the lowest step, where, after making due act of reverence towards the altar cross, he will stand, facing the altar, and await the Celebrant and his sacred ministers.

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* *Cf.* Bauldry, *Man. Sac. Cærem,* pt. iii., cap. xi., art. vii. If, however, the censer-bearer can do so conveniently, after carrying his censer to the sacristy, he (and the boat-bearer) will return to the sanctuary and stand, in the usual place, (or where it may be convenient), during the prayers for the Church militant, and then return to the sacristy to make ready the censer.

Then the Celebrant and his sacred ministers turn towards the people (the Celebrant and Deacon turn by their right, the Sub-Deacon by his left), and all three come down the altar steps to the floor, where they turn and make due act of reverence to the altar; then turning towards the people (the Master of Ceremonies also turning), they go, the Celebrant in the midst, the Deacon at his right, the Sub-Deacon at his left, preceded by the Master of Ceremonies, to the entrance of the choir, *i. e.,* to the gateway of the balustrade which marks the line between the nave and the chancel. Arrived at this place, the Master of Ceremonies delivers the basin into the hands of the Sub-Deacon, with the accustomed salutations, and withdraws a little to the left of the Sub-Deacon. All face the people, and (except the Sub-Deacon) have their hands joined.

The Church-wardens, or other persons duly appointed, having collected the alms and other devotions of the people, bring the same before the Celebrant, make due act of reverence towards the altar, bow to the Celebrant and his sacred ministers, and deposit the offerings in the basin held by the Sub-Deacon. They remain standing there until the Celebrant has presented and placed the offerings upon the altar. The Celebrant and sacred ministers return the salutations of the Wardens or others with moderate bows.

Having received the offerings, the Celebrant and his ministers, escorted as before by the Master of Ceremonies, return to the altar, make due reverence before the lowest step, ascend to the foot-pace, and then move to the Epistle side where the Sub-Deacon gives the basin with the offerings to the Celebrant. The Celebrant taking the basin with both hands, presents and places it upon the altar at the Epistle side. Then he takes up the basin and returns it to the Sub-Deacon, who hands it to the Master of Ceremonies, or an acolyte standing on the second step at the Epistle corner. The basin is then carried to the credence or other convenient place. The sacred ministers bow to the Celebrant, go down the lateral steps at the Epistle corner to the floor, and thence to the credence. The Deacon takes with both hands the Lavabo towel, the Sub-Deacon the cruet and basin; and they go to the second step at the Epistle corner, where they bow and minister to the Celebrant.

9. *The Washing of the Hands.*

The Celebrant, beginning at once to recite in a low voice the psalm *Lavabo,* turns by his right and moves to the end of the foot-pace at the Epistle corner; there standing with his left side to the altar, he continues the psalm, and at the same time holds the extremities of his thumbs and forefingers over the basin while the Sub-Deacon pours water over them.[10] Having washed his fingers, he takes the towel, and facing the altar, wipes his fingers dry, and then returns it to the Deacon. He continues the psalm as directed at Low Mass.

The Deacon and the Sub-Deacon, when they have finished ministering to the Celebrant at the Epistle end of the altar, bow to him, return to the credence, and put down the Lavabo towel, basin and cruet of water; then, having their hands joined, they go upon the floor of the sanctuary, to the midst before the lowest step of the altar, and make due reverence toward the altar; after which the Deacon ascends to his step, the Sub-Deacon remains upon the sanctuary floor, and both face the altar, standing directly behind the Celebrant.

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[10] "Hiis ita peractis, eat sacerdos ad dextrum cornu altaris, et abluat manus ministerio sub-diaconi et aliorum ministrorum ita dicens, *Munda me Domine ab omni inquinamento,* etc." Frere, *Cust. Sarum,* pg 77.

10. *The Orationes super Oblata.*

The Celebrant then proceeds as at Low Mass, saying the prayer, "Receive, O Holy Trinity," etc.; then turning by his right towards the people, he says, "Let us pray for the whole state of Christ's Church Militant." He then turns to the altar, completing a circle,[11] bows his head to the altar cross; and raising his joined hands as high as, but not touching his chin, he makes a brief silent prayer for those living for whom he intends to offer the holy sacrifice; and then extending his hands before his breast and raising his head he says, in a clear, audible voice, the prayer, "Almighty and everliving God," etc.; at the end of the prayers, bowing his head at the holy Name and joining his hands, he *sings*[12] the words, "Our only Mediator and Advocate."

As soon as the Celebrant has said, "Let us pray for," etc., the Master of Ceremonies (who after the presentation of the offerings of the people remains standing near the credence), if he be a Priest, goes, either by the floor of the sanctuary and up the steps before the Gospel side of the altar, or up the steps of the altar at the Epistle end and along the foot-pace, to the left hand of the Celebrant, where he stands by the book (facing the altar and having his hands joined before his breast) ready to assist the Celebrant during the prayers for the Church militant. As he passes before the midst of the altar, in going to his place by the book, he turns towards the altar and makes due act of reverence. The prayers ended, he bows to the Celebrant, turns by his left and goes to the second step at the Gospel corner; he stands there, facing towards the Celebrant, until the Confession; he kneels during the Confession, Absolution and the "Comfortable Words," facing towards the Celebrant; then stands, as before, until the latter part of the Preface ("Therefore with Angels," etc.) is begun, when he bows to the Celebrant, goes down the steps to the floor at the Gospel corner, and thence by the sanctuary floor to his place on the floor at the Epistle corner, making due act of reverence as he passes before the midst of the altar, and stands facing the altar, until after the *Sanctus,* when he kneels until after the elevation.*

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[11] Quando Sacerdos vertens se ad populum dicit *Orate Fratres,* eum non reverti per eandem viam, sen per eam partem quæ respicit cornu Epistolæ; sed perficere circulum, et reverti per eam partem quæ respicit cornu Evangelii; ad indicandum fructum Sacrificii distribuendum præcipuè super Ecclesiam ex Gentibus coadunatam quæ per cornu Evangelii significatur. P. M. Quarti, *Com. Rub. Mis.,* pt. ii., tit. vii., 7.

[12] See *Ceremonies of Low Mass,* Notes on the Mass No. VII., and Appendix No. 9 in this *Cer. of High Mass.*

11. *The preparation of the Communicants.*

The prayers for the Church militant ended, the Celebrant, having his hands joined before his breast, turns by his right towards the people,† and (if it is to be said) says the exhortation, "Dearly beloved in the Lord, ye who mind," etc., to which the persons who will receive the Holy Communion respond, "Amen."

Then (or immediately after the prayers for the

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* If the Master of Ceremonies does not go up to the left of the Celebrant, he will stand during the Church militant prayers, where he will kneel after the *Sanctus.* He kneels in the same place during the Confession, etc., as directed above.

† When the Celebrant turns to the people to say the exhortation, the Deacon moves a little towards the Epistle side of the altar.

Church militant, when the longer exhortation is not said) he proceeds to say to those who come to receive the Holy Communion, "Ye who do truly and earnestly repent," etc.

This exhortation, "Ye who do truly," etc., ended, the Sub-Deacon turns and goes towards the Gospel side and kneels upon the lowest step, facing the Gospel corner of the altar; and the Deacon goes directly down to the floor, turns by his right, and goes towards the Epistle side, and kneels upon the lowest step, facing the Epistle corner of the altar.[13]

The Celebrant, when he has said this exhortation, turns back to the altar (completing a circle), kneels down on both knees, joins his hands and says in a low but audible voice the Confession, "Almighty God, Father of our Lord Jesus Christ," etc. Then standing up and turning by his right to the people he says in a clear voice, the Absolution, "Almighty God, our heavenly Father," etc.,[14] and the Comfortable Words,[15]

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[13] The rubric directs "the Priest and all those who are minded to receive the Holy Communion," to say the General Confession, "humbly kneeling." In the Prayer Book of the Church of England the same Confession is ordered to be made "by one of the ministers; both he and all the people humbly kneeling upon their knees." In the present Latin Rite at the time of Communion in a Solemn Mass, the Deacon (except at a Mass in which a Bishop is the Celebrant) sings the Confession, standing on the floor, below the lowest step of the altar, at the Epistle corner, and profoundly inclined towards the Celebrant and the Sub-Deacon who stand on the foot-pace at the Gospel corner. (*Cf.* De Herdt *Praxis Pontif.* lib. i., cap. xxv. and Merati, *in Gav. Thes. Sac Rit.*, pt. iv., tit. viii. Observ. vii.) With us, the Celebrant at the Confession, kneels upon the foot-pace, before the midst of the altar. Both of the sacred ministers must kneel when the Celebrant kneels. As then the Deacon must kneel during the Confession, it seems fitting that he should kneel as nearly as possible in the place where by old usage, he would have stood in reciting the Confession. And as the Celebrant kneels facing the altar it is fitting that the Deacon should do likewise. If the Deacon kneels opposite the Epistle corner, the Sub-Deacon ought to kneel opposite the Gospel corner and on a step not higher than that on which the Deacon kneels.

[14] By the present and old time usage in the Latin rite, the Celebrant is required to say the Absolution in the plural form, even if there be but one person to receive the Sacrament; because, as Baruffaldus says, "these words belong also to others present, about to communicate by spiritual communion." "Porro sicut in missa, imo tantum præsente,

"Hear what comfortable," etc., in the manner directed at Low Mass. During the Confession, Absolution and Comfortable Words, the sacred ministers, acolytes and choir, kneel. At the *Sursum corda* they stand again until after the *Sanctus;* then the acolytes and choir kneel until after the elevation.*

When the Celebrant begins the Comfortable Words, at a sign from the Master of Ceremonies, the acolytes who are to carry torches at the elevation, go to the sacristy, making, together, in the midst, due act of reverence towards the altar before they leave the sanctuary.

12. *The Preface.*

After the Comfortable Words, the Celebrant, extending and raising his hands to the height of his shoulders, and standing turned to the people, sings "Lift up your hearts." When the choir have sung the response, the Celebrant joins his hands before his breast, and sings, "Let us give thanks unto our Lord God." Then at once turning again to the altar (completing a circle), and having hands raised and extended as at the Collect, the Celebrant sings the Preface, "It is very meet, right," etc.

At the end of the Preface, the Celebrant joins his

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dicitur *Misereatur vestri,* ita etiam uno tantum communicaturo dici debet *vestri,* non *tui,* hæc enim verba cadunt super alios præsentes, communione spirituali communicaturos." Baruffaldo, *Ad Rit. Rom. Com.,* tit. xxiv., sec. iii.

[15] The texts of Scripture, here called "Comfortable Words," are to be regarded as closely associated with the words of Absolution, and not as a lesson. The Celebrant should *say* (not sing) them, in the tone of voice used in the Absolution.

* In Masses on the ferias in Advent and Lent, and Ember days, (and vigils that are fasts), except Maundy Thursday and the vigils of Christmas, Easter and Whitsun, the acolytes and choir kneel at the Collect for the day, at the prayer of consecration until the end, and at the post-communion Collect. *Cf.* Van Der Stappen, *Sac. Liturgia,* tom. v., p. 437.

hands before his breast, bows moderately, and in a low voice says the *Sanctus,* while the choir sing it.

In churches where there are two standard candlesticks before the altar (one on the Epistle side and the other on the Gospel side), the two candle-bearers, when the singing of the Preface is nearly concluded, light tapers at the burning candles on the credence, and go with them to the midst before the altar, where they make due reverence towards the altar; then one candle-bearer goes to the Epistle side and lights the candles which are in the candlestick on that side, and at the same time the other candle-bearer does the like duty on the Gospel side. Then, after due reverence before the midst of the altar, they return to the credence, extinguish and put down their tapers, and stand, as before, until the Preface and *Sanctus* are ended, when they kneel.[16]

When the Celebrant has sung the words, "Let us give thanks," etc., the sacred ministers turn and advance towards each other; arrived at the midst they turn towards the altar, and together make due act of reverence, and then stand erect. The Deacon then goes up to his step, and both stand on a line with the Celebrant, as they did during the prayer for the Church militant.

13. *The Sanctus and the Bringing in of the Lights.*

A little before the *Sanctus,* the sacred ministers, after due act of reverence, ascend the steps of the altar (as they did at the Creed), and stand, the Deacon on the right, the Sub-Deacon on the left hand of the Celebrant; and having their hands joined, and bowing moderately, they say the *Sanctus.*[17] Then making the sign of the cross, they say with the Celebrant the *Benedictus.*

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[16] Bauldry, *Man. Sac. Cerem.,* pt.iii., c. xi., art. vii.

Towards the end of the Preface, the acolytes (who went to the sacristy at the Comfortable Words), come back into the sanctuary carrying their lighted torches, preceded by the censer-bearer and the boat-bearer, and advance to the midst, and stand before the altar on a line parallel with and three or four paces distant from the lowest step of the altar. The censer-bearer carrying his censer replenished with burning coals, but without incense thereon,[18] and the boat-bearer carrying the incense boat, stand in front of the line of torch-bearers. Then all together make the proper reverence towards the altar. Then the censer-bearer and the boat-bearer go at once to the floor before the Epistle end of the altar, where they stand, and face towards the Celebrant. The censer-bearer will *gently* swing the censer, in order that the fire therein may not die. The torch-bearers after the common act of reverence, kneel in groups back of the Sub-Deacon, before the lowest step, on a line parallel with the front of the altar, one group on the Epistle side of the sanctuary and the other on the Gospel side, each one a little distant from the others in the same group. At the elevation of the host, the torch-bearers[19] may raise their torches so that the lower end of the staves come up nearly as high as their breasts, and thus sustain them until the chalice is put down upon the altar. If other acolytes to carry torches are lacking, the candle-bearers, at a signal from the Master of Ceremonies, will light and take up two torches provided (for the purpose) near the credence, or they will go to the sacristy and there kindle two torches, and when the censer-bearer enters the sanctuary, they, carrying their torches, will follow him to the midst before the altar, make due act of reverence at the same time with him, then after bowing to each other, they will kneel, as directed above, before the altar steps.

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[17] At the Sanctus (Merati in Gav. *Thes. Sac. Rit.*, pt. ii., tit. vii., *Observ.* 43, 85), the first acolyte, if he is not acting as a torch-bearer, or in that case the Master of Ceremonies, or some other acolyte, may ring the bell, thrice, at regular intervals, each time making two strokes with the hammer or clapper, or the ringing of the bell at this time may be dispensed with, inasmuch as the singing of the Sanctus, by the choir, makes the sounding of the bell needless. Le Vavasseur, *Cer. Rit. Rom.*, pt. vi., sec. 1, ch. 1, art. iii.

"At the *Sanctus* it became the custom in this country (England) from the thirteenth century onwards at public Masses at the high altar (capitular, conventual, or parish, as the case might be) to ring a bell often hung in a bell-cote above the chancel arch, which was called the Sanctus-bell, or sauce-bell, in order to give notice to those who were unable to be present, that the Canon, or Sacring, was about to begin" (Simmons *Lay Folks Mass Book,* pg. 272). See *Note,* on bell at elevation, and Appendix No. 5.

[18] "Cum thuribulo non fumigante" (Bauldry, *Cerem.* pt. iii., c. xi., art. viii.).

The acolytes bearing torches at the elevation will remain kneeling, as directed above, until after the Celebrant has received the Precious Blood, when they rise; and holding their torches, genuflect, and then stand in lines parallel with the ends of the altar, standing thus until after those who come to receive the Communion have been communicated, or until after the Priest, turning towards the people and holding up the Sacrament, has given an opportunity for Communion and then has turned back and put down the Sacrament upon the altar, when they return to their places and kneel as before.

After the choir has sung the *Sanctus* (and the *Benedictus*,[21] if it be sung in this place), the sacred ministers bow towards the cross, and then turn and go down, the Deacon to his step and the Sub-Deacon to the floor; they kneel down each on his own step, the Deacon behind the Celebrant and the Sub-Deacon behind the Deacon. The Celebrant also kneels down at the same time, and with hands joined says the prayer, "We do not presume," etc., as at Low Mass. After the prayer all rise. The Deacon goes up to the left of the Celebrant, uncovers the ciborium (if it be in use), and moves it to a place behind the paten and chalice, and then stands ready to turn the leaves of the book. The Sub-Deacon rises, and remains standing on the floor before the midst.

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[19] See Appendix No. 4.

[21] See Appendix No. 3.

Towards the end of the *Sanctus* and the *Benedictus qui venit,* or shortly before the Celebrant begins the Prayer of Consecration, the Master of Ceremonies places incense in the censer, and then both the censer-bearer and the Master of Ceremonies kneel.

CHAPTER V.

FROM THE CANON TO THE COMMUNION.

If the *Benedictus qui venit* is sung after the Celebrant has said the prayer of "Humble access," the Celebrant awaits the end of the singing. Then, with earnest recollection and sincere devotion, he proceeds to say the Prayer of Consecration, and then to receive the Holy Communion, doing all as directed at Low Mass, save that the covering and uncovering of the chalice (and ciborium) will be made for him by the Deacon or Sub-

Deacon. And whenever the Celebrant, at the mention of the holy Name, bows his head (before the consecration) to the cross, or (after the consecration) to the Sacrament, the sacred ministers bow in like manner with him.

1. *The Consecration of the Host.*

At the Celebrant's utterance of the words "until His coming again," the Deacon turning by his right, goes down to his step, and then bowing profoundly towards the altar cross, or genuflecting if the Blessed Sacrament be in the tabernacle he goes to the right hand of the Celebrant, and kneels beside the Celebrant. At the time when the Deacon passes to the right hand of the Celebrant, the Sub-Deacon makes due act of reverence towards the altar, then goes to the lowest lateral step at the Epistle end of the altar, (at a point about opposite the Deacon's step before the altar), upon which he kneels facing towards the Gospel side, and takes from the hands of the censer-bearer the censer, and holds himself in readiness to cense the Blessed Sacrament at the Elevation.

When the Celebrant elevates the host, the Deacon, with his left hand, slightly raises the bottom part of the back of the Celebrant's chasuble. When, after genuflecting, the Celebrant rises, the Deacon rises at the same time, covers the ciborium and replaces it behind the chalice, uncovers the chalice (laying the pall upon the corporal at the right side of the chalice) and kneels again.

2. *The Consecration of the Chalice.*

At the elevation of the chalice, he sustains the back part of the chasuble (as at the elevation of the host); he rises as the Celebrant puts down the chalice upon the altar, covers it with the pall and genuflects simultaneously with the Celebrant; then he rises and goes to the book at the left hand of the Celebrant, where he again genuflects,[1] and then stands, ready to turn the leaves of the book, if need be.

At the elevation of the host and chalice, the Sub-Deacon censes the Blessed Sacrament with three swings of the censer at each elevation, bowing profoundly before and after the censing at each elevation. He makes the first swing as the Celebrant genuflects immediately after he has consecrated the host, the second as the Celebrant elevates the host; the third as the Celebrant lays down the host upon the paten. Then in like manner he censes the Precious Blood, when the Celebrant genuflects immediately after the consecration, then again as the chalice is elevated, and lastly as the chalice is put down upon the altar.

The sacring bell should be rung[2] by the Master of Ceremonies or an acolyte, simultaneously with the censing, viz.: First, when the Celebrant genuflects; next, when he elevates the host; and, lastly, when he lays down the host upon the paten; then in like manner, when he genuflects, when he elevates the chalice, and when he puts down the chalice upon the altar.[3]

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[1] Merati, in Gav., pt. ii., tit. viii., *Observ.* xxxiii.

After the consecration, while the Blessed Sacrament is on the altar, the sacred ministers, in passing from one side to the other, make no act of reverence in the midst, but do so in the places from which they go and to which they come. (*Cf.* Van Der Stappen, *Sac. Liturgia,* tom. v., pg. 186.)

[2] "In elevatione* corporis Christi ab una parte ad minus pulsentur† Campanæ."‡ *Const. Johannis Peccham, A. D. 1281;* Lyndwood's *Provinciale,* lib. iii., tit. 23, p. 231.

* *(Elevatione)* Quæ fit, ut populus illud adoret.

†*(Pulsenter)* Ut scilicet, sonent ex una parte ad minus.

‡*(Campanæ)* Non intelligas de pluribus illo tempore simul pulsandis in una Ecclesia, quia sufficit unam sonari; sed pluraliter loquitur respectu plurium Ecclesiarum." Lyndwood's *Com. super Const. Altissimus,* etc.

See Appendix No. 5.

3. *The Oblation and the rest of the Canon.*

Immediately before, or at the instant when, the Celebrant utters the words, "Wherefore, O Lord and heavenly Father," the Sub-Deacon returns the censer to the censer-bearer, rises and returns to his place in the midst before the lowest step, genuflects, rises and stands, having hands joined, facing the altar. The censer-bearer rises, comes before the midst of the altar, behind the Sub-Deacon, genuflects, rises and goes to the sacristy, puts away the censer, returns to his place in the sanctuary on the floor at the Epistle end of the altar, near the credence, and stands facing towards the altar.

When the Celebrant signs himself with the sign of the cross at the words, "heavenly benediction," and strikes his breast at the words, "although we are unworthy," the Deacon does likewise. When the Celebrant utters the words, "our bounden duty and service," the Deacon passes to the right hand of the Celebrant, genuflecting before he goes from the left hand and after he arrives at the right hand of the Celebrant. Then standing, he uncovers the chalice, genuflects with the Celebrant, rises at once with him; then while the Celebrant makes the sign of the cross over the cup of the chalice with the host, the Deacon places two fingers of his right hand upon the base of the chalice, meanwhile holding his left hand extended near his breast. When the Celebrant has put the chalice down upon the altar, the Deacon at once covers it with the pall, then genuflects at the same time with the Celebrant, and rises with him. The prayer of consecration ended, as the Celebrant is about to begin the Lord's Prayer, the Deacon genuflects, rises and turns by his left, and goes down to his step, and stands, having his hands joined before his breast, facing the altar, behind the Celebrant.

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[3] Gavantus, *Thes. Sac. Rit.*, pt. ii., tit. viii., rub. 6.

Note. We are unable to quote any particular authority for a usage which seems to be convenient and fitting, viz., that (if a single bell be used) each time the bell is sounded as directed above, *three* strokes be made with hammer or clapper, at quickly following and regular intervals, *i. e.*, nine in all, at each elevation. "Ternario namque numero gaudet Deus." (Ibid.)

When the Sub-Deacon rises, the Master of Ceremonies and all the acolytes (except those holding torches[4]) also rise and stand in their places, facing the altar, and having their hands joined.

At the end of the prayer of consecration, while elevating chalice and host, the Celebrant sings the words, "World without end." He then, except where otherwise directed, proceeds as in Low Mass, except that the prayers which he says "privately," will be said so as to be audible to the Deacon, and also to the Sub-Deacon when the latter stands near him upon the footpace.

CHAPTER VI.

THE COMMUNION.

1. *The Fraction and Commixture.*

When at the end of the Lord's prayer the Celebrant says the words, "Deliver us from evil," the Deacon genuflects upon his step, rises and advances to the altar at the right hand of the Celebrant, genuflects, rises at once and stands, having his hands joined, by the side of the Celebrant.

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[4] "Quando facienda est Communio populi in Missis festivis remanent acolythi tenentes intortia genuflexi, cæteris stantibus." P. M. Quarti, *Com. in Rub. Mis.*, pt. ii., tit. viii., 8. See also Appendix No. 4.

When the Celebrant signs himself while saying "favourably grant peace in our time," the Deacon will sign himself in like manner. After the words, "safe from all disquietude," the Deacon first uncovering the chalice, genuflects simultaneously with the Celebrant, and rises with him. When the Celebrant makes the sign of the cross over the chalice with the particle broken from the host, and says, "The peace ✠ of the Lord ✠ be always with ✠ you," the Deacon responds, "And with thy spirit."

When the Celebrant says, "The Peace of the Lord," etc., the Sub-Deacon, at a sign from the Master of Ceremonies, genuflects, rises at once, ascends the steps and advances to the altar at the left hand of the Celebrant, genuflects towards the Sacrament, rises and stands, having hands joined, facing the altar.

When the Celebrant has said the prayer,[1] "Let this commixture," etc., and has withdrawn his hands from the chalice, the Deacon covers the chalice. Then when the Celebrant genuflects, both of the sacred ministers genuflect and rise again with him.

2. *The Kiss of Peace.*

When the Celebrant says, "O Lamb of God," etc., both of the sacred ministers say the same words with him,[2] bowing their heads to the Sacrament. When the

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[1] "Hic cruce signando deponat dictam terciam partem hostie in sanguine sic dicendo, *Hec sacrosancta commixtio corporis,* etc." Frere, *Cust. Sarum,* pg. 84.

[2] Ad *Agnus dei* dicendum accedant diaconus et subdiaconus ad sacerdotem uterque a dextris . . . et dicant privatim *Agnus dei,*" etc. Frere, *Cust. Sarum,* pg. 84.

Celebrant strikes his breast, the sacred ministers also strike the breast with the right hand, meanwhile keeping the left hand extended near and a little below the breast.

The Master of Ceremonies and other acolytes standing in their places, facing toward the altar, having their heads bowed toward the Sacrament, strike their breasts at the same time and in like manner with the sacred ministers.

In Solemn Masses[3] "the Kiss of Peace" is given to the sacred ministers, and to any other clergy who may be assisting at the altar or in the choir, in the following manner:

Immediately after the *Agnus Dei,* the Sub-Deacon genuflects, rises and goes down to the Deacon's step,[4] and stands directly behind the Celebrant, facing the altar, and having his hands joined. Meanwhile the Master of Ceremonies, (if he be a Priest), after genuflecting on the floor before the midst of the altar, goes to the left of the Celebrant, genuflects, rises, and stands by the book.

The Deacon, when the Sub-Deacon leaves the footpace, kneels at the right of the Celebrant until the Celebrant has said the prayer, "O Lord, Jesu Christ, who saidst," etc., when he rises, and stands, having his hands joined.

The Celebrant, having said the prayer, and having the Deacon standing on his right, places his hands upon the corporal[5] and kisses the altar. The Deacon, keeping his hands joined and not touching the altar, kisses the altar at a point directly before him and to the right of the corporal, simultaneously with the Celebrant. Then the Celebrant, standing erect, turns towards the Deacon, who at once turns himself towards the Celebrant and bows to him. The Celebrant does not bow to the Deacon before giving him the Peace, nor does he genuflect towards the Sacrament either before he turns towards the Deacon or when, after giving the Peace, he turns again to the altar. The Celebrant places his hands upon the Deacon's shoulders (his right hand upon the left shoulder, his left hand upon the right shoulder), and simultaneously the Deacon places his hands (palms upward) underneath the Celebrant's arms. Then the Celebrant and the Deacon bring their heads together so that their left cheeks touch lightly, or very nearly touch each other,[6] and the Celebrant says in a low voice, "Peace be with you," and the Deacon responds, "And with thy spirit."

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[3] *Cf.* P. M. Quarti, *Com. in Rub. Mis.,* pt. ii., tit. x., 3 et 8.

[4] Merati, in Gav., *Thes. Sac. Rit.,* pt. ii., tit. x., *Observ.* xli.

[5] At this time, as also whenever similar directions are given, the hands are not to be placed upon the altar so as to keep the palms in a perpendicular position, nor the tips of the fingers turned upward, but

Then the Deacon withdraws his hands, joins them, bows to the Celebrant, genuflects to the Sacrament, rises, and turning by his left and so as not to turn his back upon the Sacrament, he goes down to his step, to the right of the Sub-Deacon to give him the Peace.

The Celebrant withdraws his hands, joins them, slightly inclines his head to the Deacon, and turns again to the altar, then bowing his head and shoulders moderately, he places the extremities of his longer fingers upon the corporal (his hands being joined) and

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the hands extended and quietly resting, *extensam, quasi jacentem,* palm downward, upon the altar.

Cf. Bauldry, *Man. Sac. Cærem.,* pt. iii., c. iii., n. 5, et Van Der Stappen, *Sac. Lit.,* tom iii., p. 249.

[6] De Herdt, *Praxis Pontif.,* lib. i., cap. xxiv. 2.

goes on to say the prayers, "O Lord Jesus Christ, Son of," etc., and, "Let not the partaking," etc.

When the Deacon comes upon the second step and stands facing toward the Gospel side, the Sub-Deacon at once turns himself towards him, and bows to him. The Deacon does not bow at this time, because he who bears the Kiss of Peace, makes no reverence to whomsoever he will give it, until after he has given it.[7] After the Sub-Deacon has bowed to him, the Deacon places his hands upon the Sub-Deacon's shoulders, brings his left cheek close to the left cheek of the Sub-Deacon, says to him, "Peace be with you," withdraws his hands, bows to the Sub-Deacon, faces the altar for an instant, and then (as soon as the Sub-Deacon has gone away from the second step), goes along the same step to the Gospel side and then to the altar at the left of the Celebrant, where he genuflects, rises and stands by the book, having his hands joined.

The Sub-Deacon receives the Peace, as the Deacon received it from the Celebrant; he places his hands underneath the Deacon's arms, brings his left cheek close to the Deacon's left cheek, and responds, "And with thy spirit;" then withdrawing and joining his hands, he bows to the Deacon. At this instant the Master of Ceremonies genuflects, rises and goes down, or if he be not on the foot-pace, he comes to the left of the Sub-Deacon; then at once both Sub-Deacon and the Master of Ceremonies, each having his hands joined, genuflect towards the Sacrament, rise, and turning towards the people (the Sub-Deacon by his left, the Master of Ceremonies by his right), they go together to give the Peace to the clergy who are in the choir. As they go down the steps, the Master of Ceremonies allows the Sub-Deacon to precede him a little and then, arrived on the floor, he passes to the left of the Sub-Deacon, and so accompanies him until they return to the altar.

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[7] Ibid, lib. i., cap. 24, sec. 5.

The Sub-Deacon arrived in the midst of the choir salutes both sides, first the Epistle and then the Gospel side, with a moderate bow, and then goes to give the Peace to the person of greatest dignity, to whom he makes no reverence until after he has given the Peace. If the clergy on the side of the choir where the Peace is first given, are all of the same Order, and stand in one line, the Sub-Deacon, having given it to the person who is at the head of that line, goes to give the Peace, in like manner, on the other side of the choir, genuflecting towards the altar as he passes from one side to the other. The person who receives the Peace from the Sub-Deacon gives it to his neighbour, and so it is passed on until all on that side of the choir have received it. If there are several lines of clergy, the Sub-Deacon gives the Peace to the person at the head of each line. If there are clergy of different ranks of holy Order present, the Sub-Deacon gives the Peace to one of each Order, who passes it on to his neighbour of the same rank, and he in turn to another, until all have received it. All who receive the Peace stand while they receive it, and bow before and after, to him from whom they receive it. He who gives the Peace bows after he has given it.

Having given the Peace to the clergy in the choir, the Sub-Deacon, accompanied by the Master of Ceremonies, returns to the altar, where he and his companion genuflect on the floor in the midst before the lowest step. Then if the Master of Ceremonies be in holy Order, the Sub-Deacon gives him the Peace, and then goes to the altar at the right of the Celebrant, where again he genuflects, then rises and stands, having his hands joined, and assists the Celebrant, as directed below. The Master of Ceremonies goes to his place opposite the Epistle corner of the altar.

If the Peace is given only to the sacred ministers (no other clergy being present), all is done as directed above, save that the Master of Ceremonies does not leave his place, nor go to the book; and the sacred ministers having received the Peace, return to the altar at once, and stand alongside the Celebrant, the Deacon on the left and the Sub-Deacon on the right hand.

Immediately after the Celebrant has said the *Agnus Dei* (if the Peace of the Lord be not given), the Deacon and the Sub-Deacon change places; the Deacon going to the left of the Celebrant, the Sub-Deacon to his right, each genuflecting before leaving his place and on arriving at the other side of the Celebrant, and not when passing before the midst of the altar.

3. *The Communion of the Celebrant.*

The Celebrant proceeds to say the three prayers, as at Low Mass. The prayers said, he disjoins his hands, places them upon the corporal, stands erect, genuflects, rises, and says privately, "I will receive the Bread of heaven, and call upon the Name of the Lord." The sacred ministers genuflect and rise simultaneously with the Celebrant, then stand profoundly inclined to the altar, while the Celebrant receives the Holy Communion.[8]

Having taken the paten and host into his hands as at Low Mass, the Celebrant bows moderately and strikes his breast three times with the extremities of the last three fingers of his right hand, saying each time privately, "Lord I am not worthy," etc. The sacred ministers also strike the breast with the right hand simultaneously with the Celebrant, meanwhile keeping the left hand extended near, and a little below, the breast.

After the Celebrant has received the host, the Sub-Deacon uncovers the chalice. Then both of the sacred ministers genuflect and rise simultaneously with the Celebrant.

4. *The Shewing of the Sacrament to the People.*

When, after he has received the Precious Blood, the Celebrant replaces the chalice upon the altar, and has withdrawn his hands from it, the Sub-Deacon at once covers the chalice. Then the sacred ministers genuflect and rise at the same time with the Celebrant. Then the sacred ministers, if they are not to receive the Communion, change places, as they did after the *Agnus Dei,* the Deacon going to the right of the Celebrant, the Sub-Deacon to the left. The Deacon then uncovers the chalice, and the ciborium also, if one is in use. The Celebrant and the sacred ministers then genuflect and rise at once; the Celebrant placing his hands upon the corporal, the sacred ministers keeping their hands joined while genuflecting. Then the Celebrant gives the chalice into the hands of the Deacon (who will take it by the knop with his right hand and by the foot with his left), and he himself takes up the paten, or the ciborium, as at Low Mass; then taking one of the small hosts between the thumb and forefinger of his right hand, he holds it a little raised over the paten, or ciborium (which he holds as high as his breast), his right hand resting upon the rim of the paten or ciborium. Then the Celebrant turns by his right to the people; the Sub-Deacon having his hands joined also turns by his right; the Deacon by his left. Then all three standing thus before the altar, the Celebrant in the midst, the Sub-Deacon (having hands joined) at his right, the Deacon (holding chalice as high as his breast) at his left, the Celebrant, keeping his eyes fixed upon the host held in his right hand, says in a low voice or privately, "Behold the Lamb of God," etc.; then thrice, "Lord, I am not worthy," etc., as at Low Mass. Then the torch-bearers kneeling before the altar, at a sign from the Master of Ceremonies, rise at once from their places, genuflect; and then go to the Epistle and Gospel sides of the altar, and there stand, holding their torches, in lines parallel with the steps at the ends of the altar (those on one side facing those on the other), during all the time of Communion. At the same time two acolytes, at a sign from the Master of Ceremonies, take from the credence the houselling cloth for the communion of the clergy, and, after genuflecting before the altar, kneel facing one another at the ends of the foot-pace, or on the second step, holding the extended cloth by the four corners, with both hands, at about the height of the breasts of the clergy who will kneel upon the foot-pace, or, if it be more convenient, on the second step before the altar, to receive the Communion.

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[8] The Celebrant, in receiving the Communion, will follow the directions given in the *Ceremonies for Low Mass.*

5. *The Communion of the Bishops and Sacred Ministers.*

As soon as the Celebrant turns towards the people with the Sacrament, as directed on page 94, the Bishop of the diocese, having on a stole (if present to receive the Holy Communion), first approaches the altar preceded by two Chaplains. He goes before the lowest step of the altar, where he genuflects; then he goes up and kneels before the houselling cloth, over which he holds his right hand supported by his left. The Chaplains kneel on either side of him. Then the Celebrant (having the Deacon standing at his left hand and the Sub-Deacon at his right), delivers to the Bishop the Sacrament of the Body of the Lord in the usual manner; afterward he administers to him the chalice. Then the Bishop and his Chaplains rise, go down below the lowest step of the altar, and genuflect in the midst. The Chaplains then precede the Bishop to his place. Then the other Bishops approach, one after the other, each wearing a stole.

After the Bishops have received the Sacrament, the sacred ministers, if they are to be communicated, kneel down before the houselling cloth, the Deacon at the Epistle side and Sub-Deacon at the Gospel side. They hold their hands extended over the houselling cloth, the left hand supporting the right. The Celebrant takes the paten or ciborium, and turns by his right towards the sacred ministers. He delivers to them the Sacrament of the Body of the Lord in the usual manner, first to the Deacon and then to the Sub-Deacon. Then replacing the paten or ciborium upon the altar, the Celebrant uncovers the chalice, genuflects, rises and taking the chalice, turns and administers it to the Deacon and the Sub-Deacon. When the sacred ministers have received the Communion, and the Celebrant has turned back to the altar, the acolytes lift up the cloth, rise and, holding the houselling cloth extended and uplifted, go behind the sacred ministers (who then rise and advance upon the foot-pace to the altar), and when the sacred ministers have gone up to the altar, the acolytes kneel again as before, and await the other clergy or acolytes who may come to receive the Communion.

6. *The Communion of the Clergy.*

The sacred ministers genuflect when they arrive alongside the Celebrant, and then stand erect having their hands joined. Then, if there are others of the clergy to be communicated, the Celebrant gives the chalice to the Deacon; and taking the paten or ciborium into his hands, he turns to communicate those who present themselves, the Deacon and Sub-Deacon turning at the same time. He does not repeat again the words, "Behold, the Lamb of God," etc., but stands in silence until the clergy have approached. Those to be communicated come duly vested and "in order," first the Priests in the order of their dignity, afterward the Deacons, two by two. They genuflect before the lowest step, and then go up and kneel close to the extended houselling cloth. The Celebrant administers the Sacrament of the Body, and the Deacon administers the chalice; the Sub-Deacon keeps at the right of the Celebrant.[10]

7. *Of the Communion of the Acolytes.*

After the Priests and Deacons have been communicated, the acolytes who are to receive the Communion will come in order, two by two, and after genuflecting before the midst of the altar, will kneel before the houselling cloth and receive the Sacrament.

If the acolytes who hold the houselling cloth are to receive the Communion, two other acolytes will take their places and hold the cloth while they do so.

The torch-bearers, if they are to receive the Communion, come in like manner, two by two; other acolytes meanwhile supplying their places and holding their torches.

8. *Of the Communion of the People.*

When the clergy and acolytes have received the Communion, the acolytes who hold the houselling cloth fold it and replace it upon the credence; then they take the cloth for the Communion of the people, and, first making genuflection together before the midst of the altar, go and spread the houselling cloth over the chancel rail or balustrade, and kneel at each end, holding the cloth as they did that for the clergy.

Then the Celebrant, assisted by the Deacon and accompanied by the Sub-Deacon (as at the Communion of the clergy), goes down to the rail or balustrade, to communicate the people.[11]

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[10] See *Ceremonies of Low Mass* for directions for the Communion of clergy and people.

All the clergy who are to receive the Communion should be duly vested, and all (save those who assist, or enter in procession with, the Celebrant) should go to places assigned them, within the chancel, before the Mass begins. No one in holy order should kneel at the chancel rail, with the lay people, to receive the Communion.

During the Communion of the Priest, the clergy and the people, the choir sing the *Agnus Dei.*

When all the people, who come to receive the Sacrament, have communicated, the Celebrant and his sacred ministers return to the altar. Arrived on the footpace before the midst of the altar, the Celebrant puts down the paten or ciborium upon the corporal, rubs his thumbs and forefingers together over the paten or open ciborium, to remove any fragments; then turns a little towards the Deacon, and with both hands takes the chalice, turns again to the altar, cleanses the lips of the chalice with his own lips, and puts it down in its place upon the corporal.[12] The Deacon then covers the ciborium and places it behind the chalice; he then places upon the chalice the paten with whatever hosts or fragments may be upon it, covers the paten with the pall, and then spreads over the pall the silk veil, arranging it as at the beginning of the Mass. Then the Celebrant (placing both hands upon the corporal) and the sacred ministers (having their hands joined) genuflect and rise at once; and the sacred ministers go, as directed below, to their places behind the Celebrant.

If while the Celebrant stands between his sacred ministers in the midst before the altar, facing the people, no one comes to receive the Communion, he will turn again to the altar (completing a circle), and the sacred ministers at the same time will also turn again to the altar. Then after replacing and covering the sacred vessels, as directed above, the Celebrant and his sacred ministers genuflect, rise and proceed with the service.

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[11] The rubric directs the Priest, after he has delivered the Communion "to the Bishops, Priests and Deacons," to deliver the same in like manner "to the people, *also in order,* into their hands, all devoutly kneeling."

[12] Not infrequently the moisture upon the edge and sides of the cup of the chalice, after the people have been communicated, is most probably saliva, for the removal of which the Celebrant may very properly use a purificator.

After the Communion, the Master of Ceremonies (if he be a Priest) comes to the midst before the altar, genuflects, and when the sacred ministers go behind the Celebrant, goes up to the book, genuflecting again when he arrives alongside of the Celebrant. At the same time the torch-bearers return before the lowest step of the altar, genuflect, and kneel down until the *Gloria in excelsis.*

After genuflecting with the Celebrant (*i. e.,* immediately after the chalice and paten have been covered with the silk veil), the Deacon rises and goes to his step, behind and on a line with the Celebrant, and the Sub-Deacon rises and goes down to the floor, and both stand erect, having hands joined, and facing towards and on a line with the Celebrant.

CHAPTER VII.

THE THANKSGIVING AND CONCLUSION OF THE MASS.

1. *The Prayer of Thanksgiving.*

Then the Celebrant, standing erect, extends his hands (the thumbs and forefingers being still joined together) before his breast, and sings, "Our Father," etc.

The Lord's prayer ended, the Celebrant says the prayer, "Almighty and everliving God," etc. As he utters the words, "Thy Son, our Saviour, Jesus Christ," he bows his head to the Sacrament, and at the end of the prayer, as he says the words, "Through

Jesus Christ our Lord," he bows his head and joins his hands. The sacred ministers bow when and as the Celebrant does.

2. *The Gloria in Excelsis.*

Then, if it is to be said, the Celebrant, extending his hands and raising them as high as his shoulders, sings, "Glory be to God on high," joining his hands and bowing his head to the Sacrament, as he sings the word "God." The choir then take up the song with the words, "and on earth," etc. (not repeating, "Glory be," etc.), and sing the hymn, *Gloria in excelsis. All in the church* stand during the singing of this hymn, as required by the rubric, and because the Blessed Sacrament is upon the altar.[13] Immediately after the Celebrant has sung or intoned the first words of the hymn, the sacred ministers genuflect and then ascend the steps of the altar (as they did at the Creed) and stand, the Deacon on the right, the Sub-Deacon on the left of the Celebrant (but a little back of the line on which he stands),[14] and thus standing, facing the altar and having hands joined, they say with him, in a low voice, the *Gloria in excelsis.*

The Celebrant will recite the *Gloria in excelsis* in the same manner as at Low Mass, yet will also take care to make the accustomed acts of reverence when the choir sings words (at a time other than that in which he has said them) which call for such acts.

During their recitation of the *Gloria in excelsis* with the Celebrant, the sacred ministers will bow and sign themselves in like manner with the Celebrant, and simultaneously with him.

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[13] See *Ceremonies of Low Mass,* pg. 40.

[14] Merati, *Novæ Observ.,* in Gav., *Thes. Sac. Rit.,* pt. ii., tit. iv., xxxiv.

If the *Gloria in excelsis* is not to be sung, but a metrical hymn instead, the sacred ministers go up to the altar steps (as directed above), immediately after the prayer of thanksgiving, and stand at the altar with the Celebrant (as at the *Gloria in excelsis),* and with him recite the hymn which the choir sing, or, if the Celebrant will, a stanza (or stanzas) of some other hymn which they are able to recite without a book.

During the *Gloria in excelsis* the Master of Ceremonies stands on the second step at the Gospel corner facing towards the Sacrament.

The *Gloria in excelsis* (or hymn) ended, the torch-bearers kneel again, and so remain until after the Celebrant has received the ablution of wine.

3. *The Post-Communion.*

The *Gloria in excelsis,* or other hymn, ended, the Post-Communion[15] should be said. The Sub-Deacon[16] bows to the Celebrant, takes up the altar desk or cushion and book upon it, turns by his right and goes down to the floor; the Deacon, at the same time, bows to the Celebrant, and then goes down to his step and stands behind and facing toward the Celebrant. Then all three, having hands joined before the breast, and facing the altar, genuflect, rise at once, and turning toward the Epistle side, all go toward the Epistle corner, moving with equal pace. Arrived at, or on a line with, the Epistle corner of the altar all three turn by their right, and face the altar. The Sub-Deacon then goes up to the altar, at the right of the Celebrant, puts down the desk and book upon the altar, as at the beginning of the Mass, bows to the Celebrant and returns to his place on the floor, facing the altar. At this time the Master of Ceremonies comes to the Epistle end of the altar, and standing on the second step, as he did at the Introit, he turns the leaves of the Mass-book and points out to the Celebrant the prayer or prayers to be said, and then stands facing the Celebrant, having his hands joined. The Celebrant and his sacred ministers stand, on a line, as they did at the Collect for the day. Then the Celebrant, standing erect before the book, and having his hands joined, turns himself somewhat towards the cross, without moving his feet, and says, in a low voice or privately, "Let us pray," at the same time disjoining and immediately joining his hands (not raising them) and bowing his head slightly to the cross. Then facing the book, he extends his hands before his breast, and sings the Post-Communion Collect or Collects,[17] as he sang the Collect for the Day. The Deacon then advances to the altar, at the right of the Celebrant, and closes the book[18] (unless it is to be used by the Celebrant when he reads the last Gospel), so that the opening edge is towards the cross, and returns to his place on the second step behind the Celebrant. Then all three turn by the left, and advance to the midst and face the altar. Meanwhile the Master of Ceremonies goes to his place on the floor, at the Epistle corner.

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[15] By ancient precept, the post-communion Collects or prayers should agree in number with the Collects said immediately before the Epistle. One, or more, of the Collects provided at the end of the Liturgy, or of those for days other than that in which the Mass is said, may be used at this time. See *Cer. of Low Mass,* pg. 42.

[16] Or, as the care of the book belongs properly to the Deacon, the Sub-Deacon may go, as directed above, without the book, and the Deacon, with accustomed acts of reverence, may go to the left of the Celebrant, and take the desk and book and carry them to the Epistle corner; all else being done as above directed.

Cf. Merati, *Novæ Observ.,* in Gav., *Thes. Sac. Rit.,* pt. ii., tit. xi., viii.

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[17] "Deinde dicat (sacerdos) postcommuniones juxta numerum et ordinem antedictarum oracionum ante epistolam." Frere, *Cust. Sarum,* pg. 88.

[18] Merati, *Novæ Observ.,* in Gav., *Thes. Sac. Rit.,* pt. ii., tit. xi., viii. See note below under chapter on the Last Gospel.

4. *The Blessing.*

The Sub-Deacon goes promptly upon his step, a little on the Gospel side; the Deacon at the same time moving a little to the Epistle side. The Celebrant places his hands upon the corporal, genuflects and rises to give the Blessing. When the Celebrant genuflects, his sacred ministers[19] kneel on the Deacon's step, the acolytes, choir and all in the church kneel. Then the Celebrant (his hands upon the corporal) kisses the altar, joins his hands and turns to the people by his right, moving a little to the Gospel side, so as not to turn his back upon the Sacrament, and having turned, sings, "The Peace of God," etc. At the word "blessing," he disjoins his hands, places the left hand a little below his breast, so that the palm will be turned directly up, and with the right hand (the thumb and forefinger still joined) he makes the sign of the cross once, as at the absolution, meanwhile singing the words, "the Father, the Son, and the Holy Ghost," etc. As the Celebrant gives the Blessing, all make the sign of the cross from head to breast. The Blessing ended, the choir sing the response, "Amen."

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[19] "Ad Benedictionem Celebrantis, ministri æqualiter distantes supra secundum gradum, Diaconus a dextris subdiaconi, genuflectant versus altare." Gavantus, *Thes. Sac. Rit.*, pt. ii., tit. xii. Rub. 7.

5. *The Ablutions.*

The Celebrant, after he has given the Blessing, turns at once to the altar (not completing a circle), places his hands upon the corporal, genuflects and rises. Then the sacred ministers and all others rise. The Deacon goes to the altar at the left of the Celebrant, the Sub-Deacon to the right of the Celebrant; both genuflect in their places where they knelt for the Blessing, and again when they come alongside the Celebrant. Then, at a sign from the Master of Ceremonies, the first acolyte brings the cruets (without stoppers) to the Epistle end of the altar, and stands there on the second step, awaiting the Sub-Deacon. The Deacon carefully removes the chalice veil, and lays it down, folded, upon the Gospel side of the altar. The Sub-Deacon then removes the pall and places it upon the corporal, toward the Epistle side. If the ciborium has been in use the Sub-Deacon uncovers that also. Then the Celebrant and sacred ministers genuflect and rise at once. The Celebrant then proceeds, as at Low Mass, to consume the particles and fragments which may remain upon the paten or in the ciborium, and to drink the Precious Blood that may remain in the chalice, and to take the ablutions without moving from the midst of the altar.

When the Celebrant takes the first ablution (of wine), at a sign from the Master of Ceremonies, the torch-bearers rise, come before the altar (as they did on entering the sanctuary), make due reverence towards it, and then return to the sacristy, in the order in which they came forth; there they extinguish and put away their torches and return promptly to the sanctuary, walking in the same order as before; they advance to the midst, make due reverence toward the altar, and go to their places, where they stand, facing towards the altar. At this time also, the candle-bearers, if they lighted candles (at the Preface) in the two standard candelabra before the altar, take up their extinguishers from near the credence, and go to the midst, behind the Sub-Deacon, where they make due act of reverence towards the altar; then they extinguish the lights in the candelabra, and after another act of reverence towards the altar, they return to the credence, put away their extinguishers, and stand in their places, facing towards the altar.

The Sub-Deacon, having received the cruets from the acolyte, ministers the wine and water for the ablutions, and then returns the cruets to the acolyte, who carries them at once to the credence, puts them down thereon, puts in the stoppers, and stands as before. The Sub-Deacon hands the purificator to the Celebrant, who, after lightly wiping the chalice, spreads the purificator over the cup of the chalice, and moves a little to his right, the sacred ministers at the same time changing places, the Deacon going to the Celebrant's right, and the Sub-Deacon to his left hand. Then the Sub-Deacon, standing in the midst, finishes wiping the chalice, paten and ciborium. The latter vessel is then covered by the Sub-Deacon, who at once carries it to the credence, and then returns to the altar, making due reverence before he goes and when he returns; or it may be carried to the credence by the Master of Ceremonies (if he be a Priest), who will come for that purpose to the left of the Sub-Deacon. After wiping the sacred vessels, the Sub-Deacon spreads the folded purificator over the cup of the chalice, places the paten upon the purificator, the pall upon the paten, and then lifting and moving the chalice to the Gospel side of the altar (if the desk is at the Epistle corner, otherwise he sets the chalice down a little to the right of the corporal) ; he folds up the corporal, puts it into the burse, sets the burse against the gradine on the Gospel side, places the chalice again in the midst, covers it with the silk veil, places the burse upon the veil, then taking the chalice by the knop, with his left hand, his right hand extended resting on the burse, he turns the chalice so that the back part of the veil looks towards himself; and then, taking up the chalice, he bows to the Celebrant, turns by his right and goes directly down to the floor, where turning toward the altar he makes the proper reverence, and then carries the chalice to the credence.

6. *The Prayer Placeat.*

When the Sub-Deacon leaves the foot-pace, the Celebrant moves back to the midst, and there facing the altar, says, privately, the prayer, "Let this my bounden duty," etc., as at Low Mass, the Deacon at the right of the Celebrant also bowing at the same time.

The Sub-Deacon puts down the chalice upon the credence as it was placed there at the beginning of the Mass. Then if the Celebrant uses the book, he goes up the steps at the Epistle end of the altar, takes up the desk and book thereon, and carrying them, goes directly down the steps to the floor opposite the Epistle side of the altar, and then to a place opposite the Gospel corner of the altar (making the proper reverence as he passes before the midst of the altar) ;

and then going directly up to the altar he places the desk upon the altar, as it was at the Gospel in the Mass, turns the leaves of the book so that it may be open at the proper Gospel,[20] goes down to the second step (at the Gospel corner), faces towards the Epistle side of the altar, keeps his left hand upon the upper edges of the book, and his right extended below his breast, and awaits the Celebrant.

If the book lies closed on the desk at the Epistle corner, the Sub-Deacon, after he has put down the chalice upon the credence, goes (as directed above) by way of the floor to the Gospel corner, where taking up the Gospel card (from its place against or upon the gradine) he stands, as directed above, holding the card with his left hand, and having his right hand extended near and a little below his breast.

When the Celebrant moves toward the Gospel corner, the Deacon turns by his left, goes down to his step and along that step to the Gospel corner (making due reverence as he passes the midst of the altar); and then he goes up to the foot-pace, where having his hands joined, he stands[21] a little to the left and back of the Celebrant, and, as it were, between the Celebrant and the Sub-Deacon.

The Celebrant arrived at the Gospel corner, salutes the Sub-Deacon, saying, in a low voice, "The Lord be with you," to which the Sub-Deacon responds, in the same tone of voice, "And with thy spirit." The Celebrant then announces the Gospel, in the usual manner, and the Sub-Deacon responds, "Glory be to thee, O

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[20] If for the last Gospel is to be read a Gospel other than *In principio,* the Sub-Deacon carries the book to the Gospel corner, where he puts down the desk with the book upon it, in the same position as for the first Gospel. See *Cer. of Low Mass,* pg. 143.

[21] Gavantus, *Thes. Sac. Rit.,* pt. ii., tit. xii., (in rub. 7).

Lord." The Deacon and all the acolytes make the signs simultaneously with the Celebrant; and if, while reading the Gospel, the Celebrant bows or genuflects, they do likewise. The Celebrant reads the Gospel in an audible voice.[22] At the end the Sub-Deacon responds, "Thanks be to God,"[23] and closes the book, so that the opening is towards the Gospel end of the altar,[24] and leaves the book and desk there on the altar at the Gospel corner.

7. *The Return to the Sacristy.*

Towards the end of the last Gospel, at a sign from the Master of Ceremonies, all the acolytes will take their places before the altar, as at the beginning of the Mass.

The Gospel ended, the Celebrant, turning by his right, towards the Epistle side, goes to the midst, where he stands facing the altar, having his hands joined. When the Celebrant turns to move towards the midst, the Deacon, turning by his right, goes down to his step, and the Sub-Deacon goes promptly along his step to the floor in front of the altar, and then all three with equal pace, and having hands joined, advance to the midst, then the Deacon goes on the footpace to the right of the Celebrant; the Sub-Deacon comes up to the left of the Celebrant. Then if the Blessed Sacrament be in the tabernacle they (all three) genuflect, otherwise they bow profoundly, then stand erect. The Celebrant and the Sub-Deacon then turn by their right, the Deacon by his left, and all three descend to the floor, where they turn and stand facing the altar, the Celebrant in the midst, the Deacon on the right, the Sub-Deacon on the left. Then all standing in line before the altar, as at the beginning of the Mass, the Celebrant and his sacred ministers, the Master of Ceremonies and all the other acolytes make, simultaneously, the due act of reverence, and then stand erect. The Master of Ceremonies, or an acolyte, will then hand to the Deacon the Celebrant's biretta which the Deacon will present to the Celebrant. Then from the Master of Ceremonies, or acolyte, the sacred ministers, first the Deacon, then the Sub-Deacon, will receive their birettas. When the Celebrant covers his head, the Deacon and Sub-Deacon will put on their birettas. Then the Master of Ceremonies leading (having his hands joined) all go to the sacristy, without any further act of reverence, towards the altar, in the order in which they came forth. On their way to the sacristy the Celebrant and his sacred ministers make the same kind of salutations (if any) and in the same manner as they did in approaching the altar.

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[22] If the choir sing at this time, the Celebrant will read the last Gospel privately.

[23] An act of thanksgiving, by which as with a seal the Liturgy is concluded, and a distinction made between the first Gospel, which signifies the preaching of Christ, and the last, which betokens the preaching of the Apostles. *Cf.* Gav., pt. ii., tit. xii.

[24] Gavantus, *Thes. Sac. Rit.,* pt. ii. tit. xii.

The Celebrant arrived in the sacristy, all stand as they did before the Mass, and bow to the cross or principal Image, the Celebrant and sacred ministers first removing their birettas; then all bow to the Celebrant, who turns and inclines his head to the sacred ministers and acolytes. Then the candle-bearers extinguish their candles; the Master of Ceremonies assists the Celebrant in taking off his vestments; other acolytes may assist the sacred ministers to divest themselves. The Celebrant, after he has taken off his vestments, will wash his hands (acolytes ministering a towel), and then in the church or some fitting place in sacristy, kneel and say his thanksgiving. Meanwhile the Master of Ceremonies, if in holy order, (if not, the sacred vessels will be brought back to the sacristy by one of the Deacons), assisted by the candle-bearers or other acolytes, will bring all things from the credence and put them away in the sacristy, extinguish the candles upon the altar and see that all things used in the Mass are returned to their proper places. The acolytes will remove and put away their surplices, say their prayers and depart.

The Order of the
Ceremonies of a Choral Mass,

Without Sacred Ministers, but with Incense.

CHAPTER I.

THE PREPARATION FOR A CHORAL MASS.

1. *The Preparation in the Sacristy and Church.*

The vestments, viz: the amice, alb, girdle, maniple, stole, and chasuble for the Celebrant only, should be laid out upon a vestment chest or table, in the sacristy.

If the aspersion or sprinkling with holy water is to take place immediately before the Mass, the maniple and chasuble should be laid upon the sedilia in the sanctuary, opposite the Epistle end of the altar, and a cope, of the colour of the day, should be provided with the other vestments in the sacristy.

The credence should be prepared as for a Low Mass; and if a clerk in orders is to sing the Epistle, a Mass-book or a book of Epistles, will be placed on the credence. In arranging the vessels, etc., on the credence, care must be taken to leave space at the farther corners (or, if it be more convenient, at the front corners), sufficient for the two candlesticks of the candle-bearers.

Unless there be some clerk authorized and empowered to act for him in such matters, the Celebrant himself should prepare the chalice, and then place it upon the altar on an extended corporal in the midst. He should also see that the Mass-book is upon the altar desk at the Epistle corner of the altar, and that it is open at the beginning of the Ordinary of the Mass, and that the markers are in the proper places for the service of the day.

The ministers of this Mass are a censer-bearer and two acolytes.[2] If convenient, there may also be an acolyte to carry the incense-boat, two acolytes to carry the processional candlesticks, and other acolytes to act as torch-bearers from the *Sanctus* until after the consumption of the Sacrament, of whom there may be two, four, six, or eight; the number being ordered in accordance with the dignity of the day. Two or four will suffice for an ordinary Sunday; eight should be used only on the greatest feasts.

Upon the gradines (or on one of the gradines) of the altar, there should be six wax candles in six standard candlesticks, three on the Epistle side and three on the Gospel side, placed at equal distances one from another and from the cross and the ends of the altar. If the altar is not furnished with six candlesticks, two will suffice; one on the Epistle side and the other on the Gospel side. If there are only two candlesticks, they should be placed on a line with and at some distance from the altar cross, either near the extremities of the gradine on which they stand, or at points distant from the cross not less than half way between the midst and the ends of the altar. If it be the custom of the place, on festivals, to have additional candles lighted on the altar, (*i. e.,* more than the six or the two in the standard candlesticks), they should be more or less in number, according to the dignity of the day; and yet because the use of such additional lights is not ancient, and cannot claim the support of any authority on ecclesiastical ceremonial, they should be used sparingly.

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[2] The censer-bearer supplies, as far as possible, the place of the Master of Ceremonies.

One, or both, of the candle-bearers may light the candles[3] on the altar. If both are appointed for this duty, they will, after due reverence before the altar, light simultaneously the candles on both sides of the cross, beginning in each case with the candle nearest the cross. If only one acolyte be employed he will light the candles on the Epistle side, and afterwards those on the Gospel side, lighting first, on each side, the candle nearest the cross, and the others in due course. In extinguishing the candles after the Mass, this order is reversed. The acolytes will light the candles on the altar, shortly before, or while the Celebrant puts on his vestments. After they have lighted the candles on the altar, they will light the two candles in their processional candlesticks[4] in the sacristy.

The censer-bearer and all other acolytes will wear surplices over their cassocks. In festal seasons the cassocks of the acolytes may be red in colour; in Advent and Lent they should be black. Before the acolytes put on their surplices they should kneel for prayer in the church or sacristy, and then wash and dry their hands.

The censer-bearer will see that the censer, incense boat and its spoon, the coals, and all things required in the performance of his duty, are in readiness; and about the time for the entrance into the sanctuary, he will kindle the coals which are to be used in the censer at the Introit.

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[3] The candles burned in the six (or two) standard candlesticks, should always be *wax* candles. See Le Vavasseur, *Cer. Rit. Rom.*, pt. i., sec. iii., ch. v.

[4] The processional candlesticks should be somewhat smaller than those used on the altar, yet not small enough to lack dignity. See Gav. *Thes. Sac. Rit.*, pt. v., *De Mensuris*, etc.

The choristers who are to sing in the Mass should wear surplices over black cassocks, and should observe the directions given in the *Ceremonies of High Mass.*[5]

2. *General Ceremonial Directions.*

The Celebrant will observe the ceremonies prescribed in Low Mass, except where it is otherwise ordered, and should sing all those parts directed to be sung in High Mass; he should also sing the Epistle and Gospel. But the Epistle may be sung by a clerk.

All the acolytes will kneel and say the responses at the beginning of the Mass. They stand when the Celebrant ascends the altar steps, and remain standing until the sermon, during which they may sit. They stand at the *Gloria Patri* or Ascription after the sermon, and until the General Confession. They kneel during the Confession, Absolution and Comfortable Words. At the *Sursum corda* they stand again until after the Sanctus, and then kneel until after the elevation. Immediately after the elevation, all (except the torch-bearers) stand until the Blessing. All kneel for the Blessing, and then stand.

When not occupied in some act of their ministry, and it is not otherwise ordered, all the acolytes have their hands folded, *i. e.,* extended horizontally near and a little below the breast, the right hand palm being turned downward upon the left hand palm.

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[5] Ch. i., sec. 7.

When the Celebrant is singing or saying aloud any part of the Mass, the acolytes have their hands joined, and face towards the altar.*

When standing, every one should preserve an erect posture of head and body, and have the hands joined or folded. When sitting, no one should place one foot or one knee over the other, nor sink down into recumbent positions.

In coming down the altar steps, or when withdrawing from the altar, or in going from one place in the sanctuary to another, one should not move backwards, but turn about and go directly. The eyes should not be allowed to wander here and there; and all in the sanctuary and choir should refrain from gazing at the people in the church.

3. *The Approach to the Altar.*

All things necessary for the Mass being prepared and in readiness, the Celebrant and the acolytes, duly vested, stand facing the cross, or principal image, in the sacristy, in the following order, viz: the Celebrant in the midst, the first acolyte at his right hand, the second at his left, and both a little distance behind him; the censer-bearer behind the Celebrant; the boat-bearer at the left hand of the censer-bearer; the first candle-bearer at the right of the censer-bearer; the second at the left of the boat-bearer; the torch-bearers on a line behind the censer-bearer.

The censer-bearer, thus standing behind the Celebrant, will hold his censer in the usual manner,[5] and have burning coals in the censer.

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* *Cf.* Le Vavasseur, *Cérémonial,* pt. vi., sec. ii., ch. ii., art. ii.

[5] See *Cerem. of High Mass,* ch. i., sec. 6, and sec. 7.

If it be the custom of the place, and the day be a festival, incense is now put into the censer and blessed by the Celebrant, all being done as at High Mass, except that the two acolytes who serve the Celebrant, will act in place of the sacred ministers. If incense is not blessed in the sacristy, the censer-bearer and the boat-bearer do not enter the sanctuary with the procession of acolytes, but afterwards, at the time the Celebrant ascends the steps of the altar.

After the incense has been blessed, all bow to the cross or other sacred image; the Celebrant puts on his biretta, all the acolytes bow to the Celebrant, and all go forth from the sacristy by the door leading into the sanctuary, or into the presbytery, in the following order, viz.: the censer-bearer gently swinging his censer, the boat-bearer walking at his left; the two candle-bearers follow the censer-bearer at a distance of about three paces; the torch-bearers (if any) follow the candle-bearers, keeping about the same distance from the candle-bearers; then follow the two servers, and last of all the Celebrant. If in approaching the altar, any salutations are made to clergy in choir, or any acts of reverence to an altar or to the Blessed Sacrament, all the acolytes will make them simultaneously, and in like manner with the Celebrant.

If the sprinkling does not take place, all come before the altar, and stand facing it in the following order, viz: the Celebrant in the midst immediately before the lowest step of the altar; the first server at the right hand of the Celebrant; the second at the left of the Celebrant; the censer-bearer with boat-bearer at his left, behind and about a pace or two distant from the first server; the first candle-bearer opposite the Epistle corner, and the second opposite the Gospel corner, and both on a line with the servers; the torch-bearers on a line parallel with the altar and back of the censer-bearer.

Thus standing the Celebrant uncovers his head and gives his biretta to the first server, who, as he receives it, bows to the Celebrant. Then all make simultaneously, due reverence towards the altar,* after which the first server carries the biretta to the sedilia and lays it down on the Celebrant's seat, and then returns to and kneels on the floor at the right of the Celebrant, the second server kneeling at the left of the Celebrant.

If there are not two acolytes who are to act throughout the Mass as candle-bearers, the two servers carry the processional candlesticks, and after the common act of reverence, they put down their candlesticks upon the second step (or, if it be more convenient, upon the first step) before the altar on each side, and then kneel upon the floor alongside the Celebrant; and the torch-bearers withdraw from before the altar and kneel in places appointed for them. The censer-bearer kneels on the floor behind and to the right of the Celebrant, or on the floor alongside the lateral steps on the Epistle side of the altar, facing towards the Gospel side, with the boat-bearer (if there be one) at his left. If there are candle-bearers (besides the two servers), after the due act of reverence towards the altar, they go to the credence, put their candlesticks down thereon, as at High Mass, and then kneel facing the altar. The choir now begin to sing the Introit.

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* See *Ceremonies of High Mass,* ch. i., sec. 7. Note, pg. 14.

CHAPTER II.

FROM THE BEGINNING OF THE MASS UNTIL THE OFFERTORY.

1. *The Judica and the Confiteor.*

The Celebrant begins the Mass as usual, the two servers and all the other acolytes making the responses. In the confession the Celebrant does not turn towards the servers. The two servers at their confession bow profoundly, and at the words, "to thee, father," and "thee, father," they turn their heads towards the Celebrant; at the words, "by my fault," etc., they strike the breast thrice, as also do all the other acolytes.*

When the Celebrant ascends the altar steps all the acolytes stand erect and face the altar; the two servers go with the Celebrant as far as the foot-pace, supporting his chasuble and alb, and then returning to the floor they make together due act of reverence towards the altar. If they carry the candlesticks, they now take them up from before the altar, and place them upon the credence. Then they return to the midst before the altar, make the due act of reverence and, when the censer-bearer goes up to the foot-pace, they ascend the steps and minister at the blessing of the incense. If the servers did not carry the candlesticks, having accompanied the Celebrant to the foot-pace, they stand on the second step and await the censer-bearer.

2. *The Blessing of the Incense.*

When the two servers make their reverence before the altar, the censer-bearer and the boat-bearer ascend the steps, and stand before the Celebrant, on the foot-pace, at his right, for the blessing of the incense. The first server steps upon the foot-pace (if space will allow), and stands at the right of the Celebrant and faces the altar. The second server steps upon the foot-pace (if space will allow) and supports the chasuble on the right of the Celebrant, at the blessing of the incense; the censer-bearer and boat-bearer stand facing the Celebrant, and make due act of reverence towards the altar cross. The boat-bearer gives the boat to the first server, who presents the spoon to the Celebrant, with accustomed kisses, and says, in a low voice, "Bless, Reverend Father." In blessing the incense all is done as at High Mass.

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* During the confession of the acolytes the censer-bearer puts the chains out of his right hand into his left, and the boat-bearer holds the boat with his left hand.

When the Celebrant has blessed the incense, the first server returns the boat to the boat-bearer, and the censer-bearer presents the censer to the Celebrant, with the accustomed kisses, as the Deacon does at High Mass. Then the censer-bearer and the boat-bearer, after due reverence towards the altar cross, return to the floor at the Epistle end of the altar where they stand facing the altar. The two servers assist† the Celebrant, supporting the part of the chasuble that rests upon his arms, and making simultaneously with him all acts of reverence made by the Celebrant.

3. *The First Censing of the Altar.*

Having received the censer, the Celebrant proceeds to cense the altar in the usual manner.‡ As he censes the cross, an acolyte (if convenient, the censer-bearer) ascends the steps in front of the Epistle corner, or at the Epistle end of the altar, makes due act of reverence on the foot-pace, towards the altar cross, takes up with both hands the desk and book thereon, and goes down to the floor in front of the Epistle corner, or at the Epistle end of the altar, where he stands holding the desk and facing towards the altar, until the Celebrant has censed the mensa on the Epistle side, when he goes up again to the altar and puts down thereon the desk and book, makes again due reverence towards the altar cross, and then returns to his place.

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† While the Celebrant censes the altar, the two servers hold their hands and support the chasuble in the manner prescribed for the Deacon and Sub-Deacon at High Mass.

‡ See directions in the Order of Ceremonies of High Mass, ch. ii., sec. 6.

When the Celebrant has finished censing the altar the two servers turn and go directly down to the floor opposite the Epistle side, turn by their left and go before the midst, make there the due act of reverence, and then go and stand, the first opposite the Epistle corner, and the second opposite the Gospel corner of the altar, and having their hands joined, stand facing the altar. The censer-bearer receives the censer from the Celebrant (as the Deacon at High Mass), descends to the floor, and there censes the Celebrant with three swings, bowing profoundly before and after.* The boat-bearer bows to the Celebrant at the same time, and in like manner with the censer-bearer.

After he has censed the Celebrant, the censer-bearer goes, accompanied by the boat-bearer, to the sacristy to prepare the censer for the censing at the Gospel.

4. *From the Lord's Prayer to the Gospel.*

After he has been censed by the censer-bearer,

*** See *Ceremonies of High Mass,* ch. ii., sec. 7. Note concerning manner of censing persons.**

the Celebrant turns to the book, and proceeds with the Mass up to the Epistle, as directed in the *Ceremonies of High Mass.*

If it be so ordered, some clerk may sing the Epistle. If this is to be done, the clerk goes to the credence while the Celebrant is singing the Collect for the day (or the last Collect, if there be more than one), and takes up from thence the book of Epistles (or a Mass-book), and carrying it with both hands goes and stands on the floor immediately before the lowest step and directly behind the Celebrant. When the Celebrant bows at the ending of the Collect, the clerk in orders bows his head in like manner, then goes at once to the midst, makes due act of reverence towards the altar, salutes the clergy (if there be any) on each side of the choir, with a moderate bow, and returns to his place behind the Celebrant, where, having the book open at the Epistle of the day, and standing as before, he announces and then sings the Epistle. At the end he sings the words, "Here endeth the Epistle," closes the book, goes to the midst and makes due act of reverence towards the altar, then carries the book to the credence, puts it down thereon and returns to his place.

While the clerk in orders is singing the Epistle the Celebrant standing before the book reads the same Epistle in a low voice.

If the Celebrant sings the Epistle, he will do so without changing his position before the book. During the singing of the Epistle, all the acolytes stand in their places as at the *Kyrie* and Collect.

If the choir sing a gradual, tract or sequence, the

Celebrant, at the time when the song is nearly ended, goes to the midst, faces the altar, and then turns a little towards the censer-bearer, as he approaches him.

When the Epistle has been sung, or during the singing of the gradual, tract or sequence, the censer-bearer and boat-bearer come again into the sanctuary, and after due reverence in the midst towards the altar, they go and stand on the floor immediately before the lowest step at the Epistle end, and there, facing towards the Gospel side, they await the Celebrant's going to the midst.

5. *The Blessing of the Incense before the Gospel.*

When the Celebrant goes to the midst, the censer-bearer and the boat-bearer go up to the foot-pace, and there, after due act of reverence towards the altar cross, stand facing the Celebrant. All is done as directed above (in section 2) until the Celebrant has blessed the incense; then the censer-bearer lowers and closes the censer, makes, together with the boat-bearer, due act of reverence towards the altar cross, bows to the Celebrant, and, attended by the boat-bearer, and carrying the censer, returns to the floor by the way he came. Here the boat-bearer withdraws a little towards the credence or the sedilia, where he remains until after the censing at the Gospel, when he rejoins the censer-bearer in the midst before the altar.

Meanwhile the second server goes to the Epistle corner of the altar, takes up, with both hands, the desk and book, turns by his left, goes down to the floor, and thence to a place opposite the Gospel corner of the altar, (pausing as he passes before the midst to face, and make due act of reverence towards the altar); he then goes up to the altar, sets down thereon the desk and book obliquely, so that the back of the book will look towards the northeast corner of the altar; then turning by his right he goes down to the second step at the Gospel corner, where facing towards the Epistle side, and having his hands joined before his breast, he awaits the Celebrant. If there are no other acolytes besides the censer-bearer, the boat-bearer and the two servers, the second server, after he has moved the Mass-book to the Gospel corner, returns to the floor before the midst of the altar, and there, together with the first server (who comes to meet him), makes the due act of reverence towards the altar cross. Then both servers go to the credence, take up the candlesticks, and walk with the censer-bearer when he goes to the Gospel corner.

When the censer-bearer, after the blessing of the incense, goes along the foot-pace and down the steps to the floor at the Epistle end of the altar, the two candle-bearers immediately take up their candlesticks, and, carrying them as usual, follow him, or (if space permit) walk on either side of him, the first candle-bearer on his right, the second on his left. Thus attended, the censer-bearer, gently swinging the censer, goes to the midst, where all the three acolytes standing on a line parallel with the altar, make due act of reverence towards the altar.

The Celebrant, after he has blessed the incense, turns back again to the altar, and says, privately, the prayers, "Cleanse my heart," etc., and when the censer-bearer and his companions approach the Gospel corner he goes to the book.

6. *The Gospel.*

After the act of reverence before the midst, the censer-bearer and candle-bearers turn by their left, and in the same order as before, go before the lowest step at the Gospel corner, where they stand as they did when before the midst of the altar, and face towards the book of the Gospels. The censer-bearer, while he stands at the Gospel corner, awaiting the Celebrant, will continue to swing his censer (but very gently), lest the fire die out. During the Gospel the censer is not swung.

When the Celebrant comes to the book and the song of the choir is ended, he salutes the acolytes, saying, in a low voice, "The Lord be with you," to which they respond in the same tone of voice, "And with thy spirit." Then signing himself and the book, in the usual manner, the Celebrant (singing) announces the Gospel. Then immediately the censer-bearer goes up to the first or second step and gives the censer, with the accustomed kisses, to the Celebrant. Then while the choir sing the Gospel response, "Glory be to thee, O Lord," the Celebrant, having received the censer, censes the book in the usual manner and returns the censer to the censer-bearer, who receives it with the accustomed kisses, and goes back to his place on the floor. The second server now bows to the Celebrant, turns by his right, goes along the lateral step to the floor in front of the altar, where he turns (by his right) and stands in his place facing the altar*

At the announcement of the Gospel, all the acolytes

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* This direction applies only when the second server is not acting as a candle-bearer.

(except the candle-bearers and the censer-bearer) sign themselves at the same time and like manner with the Celebrant. The candle-bearers, while holding their candles at the Gospel, do not sign themselves nor make any act of reverence, but remain motionless.

During the singing of the Gospel all in the church stand erect and look towards the book of the Gospels.

The acolytes (except the candle-bearers) bow or genuflect at the same time and in like manner with the Celebrant, if while singing the Gospel he makes any such acts of reverence.

After the Celebrant has sung the Gospel, he takes up the book with both hands, kisses the text of the Gospel, and says, privately, "By the Gospel words to-day, may our sins be done away;" at the same time the acolytes say in a low voice, "Praise be to thee, O Christ." Then the Celebrant turns a little and faces the censer-bearer, who censes him with three swings, and bows profoundly to the Celebrant before and after.

After he has been censed by the censer-bearer, the Celebrant turns by his right and goes to the midst of the altar and stands facing the altar. Meanwhile the censer-bearer and his companions return, as they came, to the floor before the midst of the altar, where they stand (as before) in a line, facing the altar. At the same time, the second server goes up to the foot-pace and takes up the desk, with book thereon, and carries it to the left hand of the Celebrant, and puts it down upon the altar obliquely close to the corporal; then after bowing to the Celebrant, he goes directly down to his place on the floor, where, having his hands joined, he stands, facing the altar, while the Creed is sung.

7. *The Creed.*

After the Celebrant has sung, "I believe in One God," the censer-bearer, boat-bearer and candle-bearers make due act of reverence towards the altar; then the censer-bearer, accompanied by the boat-bearer, goes to the sacristy to prepare his censer for the censing at the Offertory; the candle-bearers go to the credence, put down their candlesticks thereon, and joining their hands, stand there facing the altar while the Creed is sung. If the two servers act as candle-bearers they return to their places before the altar and stand facing it during the Creed.

If there is to be a sermon, the censer-bearer and boat-bearer may return promptly (without censer and boat) to the sanctuary, and stand behind the first server, or wherever it may be convenient, during the Creed.

All the acolytes will make the genuflection, and the bows, when and as the Celebrant makes them during the singing of the Creed, and at the end make the sign of the cross.

8. *The Sermon.*

If the Celebrant will sit down while the choir sing the Creed, he should observe the directions given in the *Ceremonies of High Mass.* If this be done, the first server, after bowing towards the altar cross, will go to the sedilia (after the Celebrant has intoned or sung the first words of the Creed), take up the biretta and return to his place. Then when the Celebrant comes down from the foot-pace, the two servers make the due act of reverence towards the altar at the same time with the Celebrant; the first server presents to him his biretta, and then both servers precede him to the sedilia, and assist him there by lifting the back part of the chasuble; and then, moving a little towards the credence, they stand facing the altar, having their hands folded. When the Celebrant returns to the altar the two acolytes will precede him thither, make the due act of reverence with him before the altar, go with him as far as the foot-pace, supporting his vestments on either side, and then return to and stand in their places before the altar.

In like manner the two acolytes will precede and assist the Celebrant (before and after the sermon), if he goes to the sedilia to lay aside his chasuble and maniple before going to preach in the pulpit.

If Notices are to be given, or a sermon preached, the Celebrant will observe the directions given in the *Ceremonies of High Mass.* During the sermon the acolytes may sit.†

If the censer-bearer returns to the sanctuary during the Creed, he will go again to the sacristy at some convenient time during the sermon, so that he may come promptly at the Offertory, carrying his censer replenished with burning coals.

CHAPTER III.

From the Offertory to the Canon.

1. *The Offertory.*

When the sermon is ended, the Celebrant, having returned to the altar, (or, if he himself preached from the foot-pace, having returned to the midst), and standing erect facing the midst of the altar, and having his hands joined, says one of the Offertory sentences, after which the choir begin their song. The Celebrant then removes, folds and lays down the veil, after which he proceeds as at Low Mass.

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† But the servers ought not to sit in the places of the sedilia, occupied by the Deacon and the Sub-Deacon at High Mass.

Then the two servers come together before the midst, make the due act of reverence towards the altar cross, and go to the credence (the first server walking at the right of the second), where the first acolyte will take up from the credence, with both hands, the box of altar breads; and the second acolyte, after removing the stoppers, will take up the wine cruet with his right hand, and the water cruet with his left hand; then both go, carrying box and cruets near and at about the height of the breast, to the second step at the Epistle corner of the altar, where they stand facing the Celebrant and await his coming. When the Celebrant approaches them, both acolytes bow to him; the first removes the cover of the bread-box with his right hand, and then supporting the box with both hands at the base, he presents it, with accustomed kisses, to the Celebrant, who takes as many of the small hosts "as he shall think sufficient," and returns to the midst, doing all as ordered in the *Ceremonies of Low Mass.* As the Celebrant turns to go back to the midst the first acolyte covers the bread-box, and remains standing as before. When the Celebrant returns to the Epistle corner, with the chalice, the second acolyte presents the wine cruet, with the accustomed kisses; then when the Celebrant returns the wine cruet he receives it with his left hand, and presents the water cruet, with the accustomed kisses, with his right hand. The second acolyte receives the water cruet back again from the Celebrant, with his left hand, after which both acolytes bow to the Celebrant and go again to the credence upon which they put down the bread-box and cruets, put the stoppers in the cruets, return to their places before the lowest step, and stand facing the altar, as before.

2. *The Censing of the Oblations and the Altar.*

When the acolytes go to the Epistle end of the altar, the censer-bearer, attended by the boat-bearer, and carrying his censer replenished with burning coals, comes from the sacristy, and after the due act of reverence as he passes before the midst of the altar, he goes to the floor at the Epistle end of the altar and stands facing towards the Gospel side.

When the Celebrant has said the prayer, "Come, O thou the Sanctifier," etc., the censer-bearer and boat-bearer ascend the altar steps, make the due act of reverence on the foot-pace and stand before the Celebrant. The two servers, after making the due act of reverence in the midst, ascend the altar steps, and assist at the blessing of the incense, during which all is done as directed above (in chapter ii, section 2). When the Celebrant has taken the censer, and the two servers stand supporting his chasuble, he proceeds to cense the oblations and afterwards the altar, observing, in so doing, the directions given in the *Ceremonies of High Mass.* The servers, while thus assisting the Celebrant as he censes the altar, make simultaneously with him the prescribed acts of reverence.*

When the Celebrant has censed the altar cross and passes to the Epistle side of the altar, an acolyte comes before the midst of the altar, makes the due act of reverence towards it, then going up the steps on the Gospel side, he advances to the book, takes up with both hands the desk with book thereon, and returns to the floor, where, facing the altar on the Gospel side and holding the desk before him near and a little below his breast, he awaits the end of the censing of the Gospel side of the altar; then he goes up again to the altar, puts down the desk as he found it, turns by his right, and goes back to the floor, makes there in the midst the due reverence towards the altar, and then returns to his place*

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* See *Ceremonial of High Mass,* in loc.

3. *The Censing of the Clergy and People.*

When the Celebrant has finished censing the altar, the two servers turn and go down to their places on the floor, as they did at the first censing of the altar; and the censer-bearer takes the censer, and censes the Celebrant in the usual manner. The Celebrant then returns to the midst of the altar, where he waits until the choir and people have been censed. The boat-bearer remains standing near the credence.

After the Celebrant has been censed, the censer-bearer, having made the due act of reverence before the lowest step of the altar, proceeds to cense the clergy; and then the servers, the torch-bearers, and the choristers; afterwards he censes the people. The censer-bearer will observe all the directions given in the *Ceremonies of High Mass* as to the mode of carrying the censer, and of censing persons. Having censed the people and made due reverence with the boat-bearer, before the altar, he returns to the sacristy, accompanied by the boat-bearer, where he prepares for the censing at the elevation.

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* *Cp.*, Le Vavasseur, *Cérémonial,* pt. xii., ch., ii., art. viii.

4. *The Offerings of the People.*

After the people have been censed, the second acolyte takes the alms basin in both hands, and then goes to his place before the altar. The Celebrant bows and then goes down below the lowest step of the altar; having the servers on either side of him, he makes with them the due act of reverence; they then precede him to the entrance of the presbytery. Those who have gathered the offerings of the people place them in the basin held by the second acolyte. Then the Celebrant, preceded by the acolytes, returns to the altar; they make together the due act of reverence, and then go up to the altar, the acolytes stopping on the step below the foot-pace. The second acolyte bows to the Celebrant, (who has moved to the Epistle corner of the altar), and then gives him the alms basin. The Celebrant having presented and placed it upon the altar, at the Epistle side, immediately returns it to the acolyte, who carries it directly to the credence or other convenient place.

5. *The Washing of the Hands.*

The first acolyte immediately after he has accompanied the Celebrant to the altar, goes back to the floor, makes the due act of reverence before the midst, and then goes to the credence table and takes with both hands the towel; the second acolyte takes the basin for washing the Priest's fingers with his left hand, and the water cruet in his right hand. Then both standing at the Epistle corner on the step below the foot-pace, the first acolyte being at the right of the second, they bow to the Celebrant. The second acolyte pours water over the Priest's fingers, and the first acolyte presents the towel. They then bow again to the Celebrant, and return to the credence, where they put down the basin, towel, and cruet. Afterward they go down to below the lowest step of the altar, make together the due act of reverence, and then go to their respective places at the Epistle and Gospel corners of the altar, where they remain standing until the Confession.

6. *Until the Canon.*

The Celebrant proceeds with the Mass, observing the ceremonies directed at Low Mass.

The torch-bearers, or if they be lacking, the two candle-bearers,† when the Celebrant has finished saying the Comfortable Words, after due reverence before the altar, go to the sacristy; and towards the end of the Preface they come again into the sanctuary, carrying lighted torches, and preceded by the censer-bearer and boat-bearer. Both censer-bearer and torch-bearers will observe the directions given in the *Ceremonies of High Mass.**

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† When there are no other acolytes besides the two servers and the censer-bearer, the servers may light torches at the credence, when the censer-bearer comes from the sacristy, and then kneel with them before the altar. (See Le Vavasseur, pt. vi., sec. ii., ch. ii., art. ii.)

* See *Cerem. of High Mass,* ch. iv., sections 10 and 13, and ch. vii., sec. 1.

CHAPTER IV.

THE CANON OF THE MASS, AND THE COMMUNION.

1. *The Consecration.*

At the beginning of the "Prayer of Consecration," the censer-bearer puts incense into the censer.

At the elevation, the censer-bearer censes the Blessed Sacrament as usual, the torch-bearers uplift their torches, and an acolyte rings the sacring bell.

A little before the act of Consecration, the two servers if they are not holding torches, rise, go before the midst of the altar, make due act of reverence towards the altar, and then go up the steps to the foot-pace, the first to the right of the Celebrant, the second to the left, and here upon the foot-pace on either side of, and a little behind, the Celebrant, they kneel and support (the first acolyte with his left hand, the second with his right) the back part of the Celebrant's chasuble, at the elevation. Each acolyte extends the hand not employed, near and a little below his breast. The acolyte who kneels at the right of the Celebrant rings the bell.* After the elevation they return to their places before the altar, and stand as before, after genuflecting together on the floor, before the midst.

After the elevation of the chalice all the acolytes (except the torch-bearers) stand erect, and the censer-bearer, attended by the boat-bearer, goes to the sacristy (both making due reverence as they pass before the midst, towards the altar), puts away the censer, and then returns to his place at the Epistle corner of the altar.

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* When the servers act as torch-bearers, another acolyte may kneel at the right of the Celebrant, lift his chasuble and ring the bell. If there be no one else to ring the bell, the first server may do so, holding his torch in his left hand and the bell in his right hand.

2. *The Communion.*

When the Celebrant turns towards the people with the Sacrament in his hands, the torch-bearers rise and then stand facing each other, as at High Mass. The two servers also turn and face each other, and if any are to receive the Communion, the servers hold the houselling cloth.* If any persons receive the Communion, all is done as at Low Mass; the clergy and acolytes kneeling at the altar, and the people at the chancel rail.

When the Celebrant turns (holding up the Sacrament) towards the people, the torch-bearers bow their heads, and the other acolytes bow more profoundly.

When, after the Communion, or when after he has given "sufficient opportunity to those present to communicate," the Celebrant replaces the Sacrament upon the altar, the torch-bearers kneel again as before, and the servers stand in their places facing the altar.

The Post-Communion.

At the *Gloria in excelsis,* or hymn in lieu thereof, the torch-bearers, and all in the church, stand erect. Towards the end of the *Gloria in excelsis,* or other hymn, the second server† moves the book (as the Sub-Deacon does at High Mass) to the Epistle corner, and then goes directly to the floor before the Epistle corner, and then to his place opposite the Gospel corner.

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* If the servers are engaged at this time in holding torches, the censer-bearer and the boat-bearer may hold the houselling cloth if it be needed; or the boat-bearer lacking, the second server holds both torches, and the first server assists the censer-bearer in holding the cloth.

† If the servers are holding torches the censer-bearer, or another acolyte, moves the book.

All the acolytes kneel for the blessing, and then rise and stand erect.

4. *The Ablutions.*

Immediately after the blessing the first server* rises, goes to the midst, makes the due act of reverence towards the altar, then goes to the credence, and after removing the stoppers, carries the cruets, (the wine in his right hand, the water in his left), to the second step at the Epistle corner of the altar; when the Celebrant holds out the chalice, he steps upon the foot-pace, genuflects, rises and pours into the chalice a little wine, then he ministers, as usual, the wine and the water, after which he returns to the credence, puts down the cruets thereon, and goes to the midst, makes the due act of reverence, and then goes to his place opposite the Epistle corner, where he stands as before.

Immediately after the Celebrant has received the ablution of wine, the torch-bearers rise, go to the sacristy, extinguish and put away their torches, and return promptly to their places in the sanctuary, as at High Mass.

After the Celebrant has received the ablutions, the second acolyte moves the book, if it is to be moved, to the Gospel corner, making due reverence towards the cross as he passes the midst, and having turned the leaves of the Mass Book, so as to have it open at the proper Gospel, he stands on the second step, facing towards the Epistle side, and awaits the Celebrant.

* If need be the censer-bearer may act in lieu of the server.

If the Celebrant, after singing the Post-Communion, has closed his book, the second server goes to the midst at the time when the first server returns from the credence, makes there with him the due act of reverence, and then turning by his left, goes to the Gospel corner, and takes up the Gospel card, and goes down to the second step, and there facing towards the Celebrant holds the card as the Sub-Deacon does at High Mass.

5. *The Last Gospel.*

At the last Gospel all the acolytes make the accustomed signs with the Celebrant as he announces the Gospel, and bow as he does, and make, together with him, the genuflection, if any is to be made.

The last Gospel ended, the second server closes the book (with its opening towards the Gospel corner) or lays down the Gospel card upon the gradine, and goes directly to the floor before the altar, and then to his place opposite the Gospel corner, and the first server goes to the sedilia, where he takes up the Celebrant's biretta and returns to his place. Meanwhile all the acolytes go and stand before the altar as they did on arrival before it at the beginning of the Mass. If the two acolyte servers acted also as candle-bearers, they go now to the credence, take up their candlesticks and return to their places before the altar. If this is done, the first server will take up the Celebrant's biretta from the sedilia, as he goes to the credence.

When the Celebrant comes down from the foot-pace and stands facing the altar, all make due act of reverence towards the altar, and then return to the Sacristy in the usual manner.

The Order of the Ceremonies of a Solemn Mass of Requiem

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1. *The Preparation.*

The times when Requiem Masses may not be said have been already mentioned under the Ceremonies of Low Mass (*Vide* vol. i, p. 148.)

On All Souls' Day a Mass of Requiem should be sung at an hour which will best suit the convenience of the people. On the previous evening, after the Vespers of All Saints, there should be sung the Vespers of the Dead. It will be well if at the Vespers and also at the Mass there be read the names of the parishioners who have died during the year, and also the names of any others of the faithful dead for whom the people have desired prayers.

If it be the day of interment, the body should be received at the door of the Church. Then will follow the office prescribed in the Prayer Book. After the prayers which follow the Lesson, will be sung the Mass.

The black vestments for the Celebrant and the sacred ministers are laid out in the sacristy in the accustomed manner, and all other things necessary are made ready as usual.

If the Blessed Sacrament be reserved in the tabernacle at the altar where the Mass of Requiem is to be celebrated, the veil of the tabernacle should be violet in colour. It is desirable that Mass of Requiem be celebrated at an altar where the Blessed Sacrament is *not* reserved.

The altar frontals, chalice veil and burse should be black in colour. The foot-pace may have a black covering, and the steps of the altar left bare. The altar candles, if possible, should be of unbleached wax.

The cover of the credence should be somewhat smaller than usual, and fall only a little over the sides and front.

If the body of the deceased for whom the Mass is celebrated be present, and the prayers and ceremonies called *The Absolution* are to follow the Mass, a book containing the order of that service should be laid upon the credence; a processional cross should be placed near the credence, and also a vessel of holy water with the sprinkler.[2]

There will also be provided a black cope, which will be laid upon the sedilia.

The candles used in the candlesticks and torches of the acolytes should be, if possible, of unbleached wax.

2. *General Directions.*

If the body of the deceased person, for whom the Mass is celebrated, be present, it should rest upon a bier placed on the floor of the nave, near the entrance to the chancel, with the feet towards the altar. If on account of contagious disease, or for other good reason, the body of the dead person cannot be brought to the church, a catafalque or *tumulus* may be made ready at the place where the bier with the body, were it physically present, would rest, and the body be considered as morally present.

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[2] If it be the custom, candles (which the clergy in attendance hold lighted in their hands during the reading of the Gospel, and from the Elevation until the first ablution after the Blessing, and during the Absolution), are placed upon or near the credence.

If the deceased person be a Priest, the body should be placed with the head towards the altar, and the bier may rest within the choir before the altar.[1]

If on account of contagious disease, or for other good reason, the body of a Priest cannot be brought to the church on the day of burial, the catafalque is sprinkled and censed as if the body were present and lying with the feet towards the people;* this may also be done on the anniversary of the burial of a Priest; otherwise the catafalque is always regarded as though the body (morally present) were placed with feet towards the altar.

Six large candles, of unbleached wax, in standard candlesticks, should be placed by the bier (or *tumulus)*, three on each side, and burn during the Mass and the Absolution, and while the body is in the church.

The acolytes kneel from the beginning of the Mass until the Epistle, and from the Confession until the *Agnus Dei*, and at the Post-Communion Collect.

Incense is used in the Mass at the Offertory and at the Elevation in the usual manner; but in no other places, and after the Offertory the Celebrant alone is censed.

Except the omissions noted in the *Ceremonies of Low Mass*, and certain differences set forth in the following directions, all is done as at an ordinary Solemn Mass.

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[1] "Le lit funèbre, à Rome, est toujours placé dans la nef." Le Vavasseur, *Ceremonial*, pt. vi., sec. i., ch. iv., art. iv., *Note*.

* Van Der Stappen, *Sac. Liturgia*, tom. iv., p. 288.

The Deacon omits all the osculations.

3. *From the Introit to the Offertory.*

The sacred ministers do not accompany the Celebrant when he goes up to the altar, but stand on a line behind him; the Deacon on his step and the Sub-Deacon on the floor.

When the Celebrant, after kissing the altar, turns to go to the book, the sacred ministers, without any further act of reverence,[1] turn also and go to their places at the Epistle corner. They do not make the sign of the cross when the Celebrant begins, *Our Father,* etc.

After the Epistle the Sub-Deacon is not blessed by the Celebrant, and the book is at once handed to the Master of Ceremonies, or to another acolyte.

While the choir sing the sequence, *Dies iræ,* etc., the Celebrant, after privately reading it, may sit down with his sacred ministers. When they go to sit down, they turn by their right and go to the sedilia, by the shorter way, in the accustomed manner. While the Celebrant and sacred ministers sit, the Master of Ceremonies remains standing,† between the sedilia and the credence, facing the people. At the end of the sequence or when five or six stanzas have been sung, at a sign from the Master of Ceremonies, the Celebrant and his ministers rise from their seats and return to the altar by the way they came.

The ministers, walking on either side of the Celebrant, accompany him to the lowest step at the Epistle end of the altar; the Celebrant and Deacon ascend the steps, the Deacon stopping and remaining on the second step, the Celebrant going upon the foot-pace to the midst. After the Celebrant and the Deacon have ascended the steps, the Sub-Deacon goes up to the foot-pace, and moves the book in the accustomed manner to the Gospel corner, while the Celebrant says the prayer, "Cleanse my heart," etc. The Deacon remains standing on the second step, with his head profoundly inclined towards the altar cross, until the Celebrant begins to read the Gospel, when, without further act of reverence, he turns and goes down to the floor, receives the book of the Gospels and carries it to the altar in the usual manner.

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[1] Van Der Stappen, *Sacra Liturgia,* tom. v., pp. 126, et 220.

† *Cf.* De Herdt, *Praxis Pontif.,* tom. i., lib. i., 47.

Then at once, kneeling upon the edge of the foot-pace, he says the prayer, "Cleanse my heart," etc., then rises, takes the book, stands facing the altar, and when the Celebrant has read the Gospel, turns by his left and goes to the floor, where he makes, (together with the Sub-Deacon, Master of Ceremonies and the two acolytes) due reverence towards the altar; and then goes as usual to sing the Gospel. The acolytes do not carry lights, but have their hands joined. At the Gospel they make the sign of the cross and the other acts of reverence.[2]

When the Deacon has sung the Gospel, the Sub-Deacon closes the book and hands it at once to the Master of Ceremonies or to an acolyte.

On returning to the altar, after due act of reverence, the Deacon goes up and stands on his step, the Sub-Deacon stands on the floor behind him, both facing the Celebrant, who is standing on the foot-pace in the midst.

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[2] If lighted candles are to be distributed among the clergy occupying places in the choir, the acolytes charged with this duty, will act promptly immediately after the Epistle is ended, in order that all may be in readiness when the Deacon begins to sing the Gospel.

The Creed is not said. If there is to be a sermon, it will come after the Mass and before the Absolution. The preacher will wear neither surplice nor stole.†

4. *From the Offertory to the end of the Mass.*

When the Celebrant has read the Offertory, the Sub-Deacon, after due act of reverence towards the altar, goes to the credence and carries the chalice to the altar as usual. Having set it down on the altar he joins his hands while the Deacon, (who meanwhile has come upon the foot-pace, to the right of the Celebrant) takes off the burse, unfolds the corporal, removes and folds the veil, and gives the paten with the host to the Celebrant.

The offerings of the people may be received as directed in the *Ceremonies of High Mass.*

At the *Agnus Dei* the sacred ministers do not strike the breast. The kiss of peace is not given, and the *Gloria in excelsis* is not sung.

5. *The Absolution.*

The Celebrant and the sacred ministers, after the last Gospel, return to the midst of the altar as usual. and then, after due act of reverence in the midst, go directly (by the steps at the Epistle end of the altar) to the sedilia, where the Celebrant, assisted by the sacred ministers and the Master of Ceremonies, lays aside his chasuble and maniple and puts on the cope. The sacred ministers also lay aside their maniples. If a cope be lacking, the sacred ministers divest themselves of dalmatic and tunicle.

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† De Herdt, *Praxis Pontif.*, tom. ii., lib. ii., 202.

Meanwhile the censer-bearer, with censer in readiness, and the boat-bearer carrying the boat of incense, come to the credence. An acolyte takes up the vessel of holy water, another takes the book, and another the processional cross. The candle-bearers take up their candlesticks.

The Master of Ceremonies takes up the Deacon's biretta and that of the Celebrant, and hands them to the Deacon, who presents to the Celebrant his biretta, and then both cover their heads.

When all are ready, the Sub-Deacon goes to the credence and receives the processional cross from the acolyte.

Then, the censer-bearer and boat-bearer leading, followed by the two other acolytes, the Sub-Deacon walking between the candle-bearers, and the Celebrant, with the Deacon on his left and Master of Ceremonies walking before him, all go before the altar,† where they stand facing towards the altar, the Celebrant in the midst immediately before the lowest step, the Deacon on his left, the Master of Ceremonies on his right, the Sub-Deacon and the candle-bearers behind the Celebrant and sacred ministers, the acolytes behind the Sub-Deacon.

Then all, save the Sub-Deacon and candle-bearers, make due act of reverence towards the altar, (the Celebrant and the Deacon first removing their birettas); and then, the Celebrant and the Deacon having put on their birettas, all go in the same order as before, to the bier, or tumulus.

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† Le Vavasseur *Cérémonial*, pt. vi., sec. 1, ch. iv., art. iv, v.

If other clergy are in the choir, they accompany the Celebrant to the bier, (carrying lighted candles, if they are provided for them), walking two by two behind the Sub-Deacon.

If the body is placed within the choir, the Celebrant and the Deacon do not wear birettas, and the attendant clergy do not leave their stalls.

The censer-bearer and other acolytes, when they approach the bier, withdraw a little on the Gospel side, between the bier and the altar, and stand so as to face towards the Celebrant when he comes to his place near the bier.

The Sub-Deacon and the candle-bearers, on approaching the bier turn a little to the right, pass the bier on the Gospel side and stand a pace or two distant from the head of the bier, facing towards the altar.* The Sub-Deacon and candle-bearers will be careful to leave space enough between them and the bier to allow the Celebrant and Deacon to pass at the time the body is sprinkled and censed.

The clergy pass on and stand on either side of the bier, the greater in dignity nearer the Celebrant, the lesser near the Sub-Deacon.

The Celebrant, with the Deacon supporting his cope on the left, and the Master of Ceremonies walking in advance, on approaching the bier, turn to the left, and stand at the foot of the bier on the Epistle side, facing towards the processional cross; the Celebrant stands in the midst between the Deacon and the Master of Ceremonies.

When the body, physically present, is that of a

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* The Sub-Deacon arrived at his place, at the head of the bier, may rest the end of the processional cross upon the floor, but holds the staff with both hands.

Priest, it is placed with head towards the altar; and the Sub-Deacon and the candle-bearers stand at the head of the bier, and the acolytes, the Master of Ceremonies, the Deacon and the Celebrant pass on by the Epistle side, to the foot of the bier, where they turn and stand facing the processional cross.†

The Deacon then uncovers his head, takes the Celebrant's biretta, and gives both birettas to an acolyte, who comes to receive them and withdraws immediately to his place.

The acolyte with the book brings it at once to the Deacon, and goes back to his place. The Deacon having received the book with his right hand holds it open, at the proper place, before the Celebrant, and with his left hand holds the border of the cope. The Master of Ceremonies holds the border of the cope on the right of the Celebrant.

The Celebrant, having his hands joined, and standing as directed above, reads the prayer, *Enter not,* etc.,‡ and the choir and others respond *Amen.* The cantors then intone the words, *Deliver me,* and the choir take up and continue the response.§

The cantors sing the versicle, *I am in fear,* etc., and the clergy repeat the latter part, beginning, *When the heavens,* etc. In like manner the cantors sing the versicle, *That day,* etc., and the clergy repeat the words, *When thou comest,* etc. The cantors then sing the versicle, *Rest eternal,* etc., and both cantors and choir sing the response, *Deliver me,* etc.

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† De Herdt, *Praxis Pontif.*, lib. 2, cap. xi,, et Van Der Stappen, *Sac. Liturgia,* tom. iv., p. 272.

‡ The words of the prayers and anthems for the Absolution of the body will be found at length under the *Ceremonies at the Burial of the Dead.*

§ When the body is not (physically) present, the first prayer is omitted, and the cantor begins at once, *Deliver me.* etc., when the choir take up and continue the response.

During the singing of this response the Deacon, having first handed the book to an acolyte, passes to the right hand of the Celebrant, (going behind him); the censer-bearer and boat-bearer come before the Celebrant (making due act of reverence towards the altar, if they pass from the Gospel to the Epistle side); and the Celebrant blesses incense in the usual manner, the Deacon ministering the boat and spoon. While the Celebrant blesses the incense, the Master of Ceremonies supports his cope on the right side; or if he be absent the Deacon may do so with his left hand. The censer-bearer and boat-bearer, carrying censer and boat, return to their places, or withdraw a little behind the Celebrant, and the acolyte bearing the vessel of holy water comes to the right of the Celebrant and the Deacon. The choir having finished singing the response, *Deliver me,* etc., the cantors sing, *Lord have mercy,* and the choir sing, *Christ have mercy; Lord have mercy.*

The Celebrant then says, in a loud voice, the words, *Our Father,* and receiving the sprinkler from the Deacon, and continuing to recite* the Lord's Prayer in a low voice, he proceeds to sprinkle the body (or, if the body be not present, the bier).

The Deacon, after presenting the sprinkler to the Celebrant, holds his right hand before his breast, and with his left hand supports the cope at the right of the Celebrant. The Celebrant and the Deacon turn towards the altar, make due act of reverence; then the

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* The Celebrant should say the Lord's Prayer slowly, and so to time his recitation, that the last clause of the prayer may be said after he concludes the censing.

Celebrant, accompanied by the Deacon, begins the sprinkling on the Gospel side† of the bier, sprinkling first towards the feet, then the midst, and lastly towards the head, not pausing while he makes the acts of sprinkling, but moving on slowly in a dignified and reverent manner. When the Celebrant and the Deacon come before the Sub-Deacon, they bow their heads profoundly to the processional cross, then pass to the Epistle side of the bier, where the Celebrant sprinkles the body, first towards the head; then in the midst and lastly towards the feet. Having returned to his place, the Celebrant gives the sprinkler to the Deacon, who hands it to the acolyte bearing the holy water vessel. Then the censer-bearer at once hands the censer to the Deacon, who presents it to the Celebrant.‡ Then after the due act of reverence towards the altar, the Celebrant, attended as before, by the Deacon, proceeds to cense the body in the same manner as he sprinkled it. As they pass by the Sub-Deacon, both Celebrant and Deacon bow their heads profoundly to the processional cross. Having returned to his place, after the censing, the Celebrant hands the censer to the Deacon who gives it to the censer-bearer. The acolytes go back to their places, and the Celebrant and Deacon (and Master of Ceremonies) stand as they did at first.

The clergy and acolytes say the Lord's Prayer, together with the Celebrant, in a low tone of voice, while he sprinkles and censes the body.

The acolyte hands the book to the Deacon, who holds it open before the Celebrant, as at the beginning.

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† When the body present is that of a Priest, the Celebrant begins the sprinkling at the feet, on his right hand, on the Epistle side, and concludes at the feet on the Gospel side.

‡ The censer is carried and presented, as directed in the Ceremonies of High Mass.

The Celebrant, having his hands joined, then says aloud the words, *And lead us not into temptation,* and choir and others respond, *But deliver us from evil.*

The Celebrant sings the versicles, (the choir singing the responses) and the prayer, *O God, whose property,* etc. While the body is being carried out of the Church the anthem *In Paradisum* is sung.

If the body is not carried forth at once to the burial, or if the body be not present, the Deacon, still holding the book, withdraws a little to the left of the Celebrant, who says, *Rest eternal,* etc., and the choir respond, *And let light,* etc. The Celebrant says, *May he rest in peace,* and the choir sing, *Amen.*

Then on days other than All Souls' Day, the Celebrant says, *May his soul,* etc., making the sign of the cross over the body, or bier, as he says the versicle.* The choir and others respond, *Amen.*

The Celebrant and Deacon then put on their birettas, and the procession of clergy and acolytes returns to the sacristy, making the due act of reverence in passing before the altar.†

For the order of carrying the corpse out of the Church and its committal to the grave, see the *Ceremonies of the Burial of the Dead.*

6. *The Absolution when a Pall only is used.*

In lieu of a catafalque or tumulus, when the body is not physically present, a black pall or cloth may be spread upon the floor before the steps of the altar, while the Celebrant is exchanging his chasuble for a cope. When this is done the service will be ordered as follows:

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* *Manuale Ecclesiasticorum* (editio tertia), 318; and Le Vavasseur, *Cérémonial,* pt. vi., sec. i., ch. iv., art. iv.

† As they go, they may recite, privately, the *De profundis.*

The Celebrant, attended by the sacred ministers, goes directly from the sedilia to the Epistle corner of the altar (by the steps at the Epistle end), where all three stand upon the foot-pace, the Deacon at the right and the Sub-Deacon at the left of the Celebrant, and all hold their hands joined before the breast.

During the singing of the response, *Deliver me,* etc., the censer-bearer comes to the Epistle corner, and the Celebrant blesses the incense, the Deacon ministering the boat, and the Sub-Deacon supporting the cope on the Celebrant's right hand.

The incense blessed, the Celebrant and sacred ministers turn again to the altar and stand as before; and the censer-bearer and other acolytes go and stand before the lowest step of the altar opposite the Gospel corner, making due reverence towards the altar as they pass the midst, and taking care not to tread upon the pall.

After singing the words, *Our Father,* the Celebrant passes to the midst, and the Deacon follows, and passes on behind him, in order to stand at his left hand; the Sub-Deacon moves back a little to allow the Celebrant and Deacon to pass, and then advances to the right of the Celebrant, and then all three bow their heads towards the altar cross.

Then the acolyte bearing the holy water vessel goes up to the second step, to the left of the Deacon. The Celebrant and the Deacon turn, by their right, towards the pall; the Sub-Deacon turns by his left, so that the Celebrant standing on the foot-pace, has the Deacon on his right and the Sub-Deacon on his left, all three facing towards the pall.

The Deacon, receiving the sprinkler from the acolyte, presents it to the Celebrant, who, without moving from his place, sprinkles the pall thrice, first in the midst, secondly to his left, and, thirdly, to his right; the Deacon meanwhile supporting the border of his cope. When the Celebrant has sprinkled the pall, the censer-bearer goes up to the second step, and the other acolyte, having received the sprinkler, goes back to his place on the floor. Having returned the sprinkler to the Deacon, who hands it to the acolyte, the Celebrant receives the censer from the Deacon, (who receives it from the censer-bearer), and proceeds at once to cense the pall in the same manner that he sprinkled it. This done, the Celebrant hands the censer to the Deacon, who returns it to the censer-bearer. The acolytes then go back to the credence, making due reverence towards the altar as they pass the midst, and the Celebrant and the sacred ministers turn again to the altar in the midst, bow towards the altar cross, and go to the Epistle corner, where they stand as at first, and all having their hands joined, the Celebrant continues and concludes the service, not turning to make the sign of the cross at the last versicle.

The service ended, the Celebrant and the sacred ministers come to the midst, bow their heads towards the altar cross, turn and go down the steps, as usual, to the floor, where, together with the acolytes, they make the due act of reverence towards the altar, then, having received their birettas, they cover their heads, and preceded by the acolytes, return to the sacristy.

The Order of the Ceremonies of a Solemn Mass in the Presence of the Bishop

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1. *General Directions.*

By present Western usage the house dress of a Bishop consists of (1) a violet cassock of the usual form. The material should be wool, but silk is often used. The buttons, buttonholes, and inner facings are of red silk. The cuffs are also of red silk. The cincture is of violet silk with violet tassels. In penitential seasons the cassock ought to be black; (2) a linen rochet with sleeves; (3) a mozetta of the same material and colour as the cassock. This is a small cape with a hood and is worn by Bishops when within their own dioceses. In place of the mozetta there may be worn, by English usage, a violet silk or satin chimere, which in penitential seasons ought to be exchanged for one of black. To the chimere is attached a scarf of silk, which is always black; this is not a stole. The chimere is worn by Bishops whether within or without their dioceses; (4) the pectoral cross, hung by a cord of green silk or by a gold chain; (5) the episcopal ring, worn on the third finger of the right hand; (6) the biretta of the same material and colour as the cassock. Anciently the biretta of Bishops was always black, but at present violet birettas are commonly worn.

A Bishop in his cathedral or in any other church within his diocese, may on ferial days assist at Solemn

Mass vested in a rochet and with his pectoral cross, and over the rochet a violet mozetta. Instead of the mozetta, he may, in accordance with English usage, wear a violet chimere, which in Advent, Lent (festival days being excepted) and on penitential days ought to be exchanged for a black one. He will use a violet biretta, or a black one lined with green silk, according to the colour of his mozetta or chimere. He will occupy the chief stall in the choir; but will take no official part in the Mass. He will, however, be censed before others less in dignity (but after the Celebrant, and only) at the Offertory with three swings of the censer. He will not be assisted by the Canons or other clergy.

But when the Bishop occupies his own seat or throne during a Solemn Mass said within his diocese, he will be vested either (*a*) in a rochet and with his pectoral cross, and over the rochet a violet cappa magna, and will use a violet biretta; or (*b*) he will wear a rochet, amice, alb, girdle, pectoral cross, stole, cope, and mitre, and will use his pastoral staff.

A Bishop, assisting at a Solemn Mass in a church outside of his own diocese, and not officiating in the stead and by the license of the Diocesan, should not occupy the Bishop's seat, but the first stall in the choir, and be vested in a rochet and a mantelletta or a chimere. He should not wear either mozetta or cappa magna, nor use his staff. He will not take any official part in the Mass, yet he will be censed at the Offertory before others of less dignity (but not before the Celebrant), with three swings of the censer, except when the Diocesan is present, when he will be censed with two swings.[1]

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[1] *Cf.* De Herdt, *Praxis Pontif.*, tom. i., 194, tom. ii., 141, tom. iii, 343.

The Bishop, assisting at a Solemn Mass, vested in cappa magna, or in cope and mitre, will, if possible, be assisted by two Canons of his cathedral (who act as his assistant Deacons), a Priest Assistant and other clerks or acolytes who (when he wears a cope and mitre) will carry and minister the Bishop's Mass-book, the hand-candlestick, the mitre and the staff. Where the Canons are absent, their places may be taken by two Priests or Deacons, who (when a Priest Assistant and the other clerks or acolytes are lacking) may perform all the duties of ministering to the Bishop.

If no other clergy besides the Bishop and the Celebrant and his sacred ministers are present, there should be at least two acolytes to assist the Bishop.

When there are only two Priests, Deacons, or acolytes assisting the Bishop, they will aid him in putting on and taking off his vestments, minister the book, hold the mitre and staff, and, as far as possible, perform all the duties of the ministers who are lacking.

The Priest assisting will wear a surplice and have a movable seat near the right of the Bishop's throne.

The Deacons assisting will wear surplices.[2] The senior or first assistant Deacon will minister at the right hand of the Bishop, the junior or second at the left hand.

The Deacons stand when the Bishop stands, rising a little before he does; and they sit while the Bishop sits and is not engaged in any official action. They sit down after the Bishop is seated. The senior Deacon puts on, or aids the Bishop to put on, the mitre; the junior Deacon takes it off, or receives it from the Bishop. Whenever the Bishop elevates his right hand (as in blessing) the senior Deacon supports his cope on that side. When both hands are raised, both of the Deacons support the cope.

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[2] *Cf.* De Herdt, *Praxis Pontif.*, tom. ii., 160, et Merati in Gav., pt. ii., tit. xiv., *Observ.* xxii., xxxiii.

The Celebrant and his sacred ministers will observe all that is prescribed in the ceremonies of High Mass, except where they are herein otherwise directed.

The clerks or acolytes (if any) who minister the Mass-book, mitre, staff and candle, wear cassocks and surplices.

The due act of reverence towards the altar cross is made by all whenever they pass before the midst of the altar below the steps, and when they come before or withdraw from the midst before the altar.

2. *The Approach to the Altar.*

If the Bishop occupies a stall in the choir, the sprinkling of holy water (if it is made) and the beginning of the Mass, are as usual.

If the Bishop assist in cappa magna, or in cope and mitre, the Celebrant, sacred ministers and acolytes enter the sanctuary, the acolytes go to their places, and the Celebrant and his sacred ministers go to the sedilia on the Epistle side of the sanctuary where they take their seats, having their heads covered, and await the entrance of the Bishop. No salutations are made to clergy in the choir. If the Celebrant and his sacred ministers in going to the sedilia do not pass before the altar, they make no act of reverence towards it, but go directly to the sedilia.

At the entrance of the Bishop the Celebrant and his ministers rise and uncover their heads. The Celebrant stands, with his head profoundly inclined while the Bishop prays before the altar; and his sacred ministers, if they are Canons, do likewise. If the sacred ministers are not Canons they kneel.[3]

If the Bishop assist in cappa magna, he will vest in the sacristy, and may enter the sanctuary with his attendants at the same time with, and following the Celebrant; or he may enter after the Celebrant has taken his place at the sedilia. The Bishop will be censed only at the Offertory; otherwise all else will be done as when he is vested in cope and mitre.

If the Bishop assist wearing cope and mitre, his vestments (of the colour of the day) should be laid out upon the midst of the altar in the following order, viz.: a cope, stole, the pectoral cross on a salver, girdle, alb and amice. The mitre (or the two mitres, if required), may be placed either upon the altar or upon the credence, and his staff near the credence or near his seat.[4]

On the credence, besides all things necessary for the Mass, there will be placed a Mass-book for the Bishop, and (if it is to be used) a hand-candlestick.

The Bishop will enter the sanctuary wearing his biretta, and vested in a rochet and a violet mozetta, or a violet or black chimere. The assistant Priest (if there be one) will precede him, and the two assistant Deacons will walk on either side of the Bishop. The Priest and the Deacons will be vested in cassock and surplice, and will hold their birettas with both hands before the breast.

Having come to the faldstool (which is placed in the midst of the sanctuary a little distance from the lowest step of the altar), the Bishop gives his biretta to the Master of Ceremonies or to one of his attendants; then he and his assisting clergy or acolytes make the due act of reverence towards the altar-cross, and then the Bishop kneels upon a cushion provided for him and says a short prayer; the Deacons kneel on either side of the Bishop, but a little behind him, and the assistant Priest at his right or at left, if it be more convenient.

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[3] De Herdt, *Praxis Pontif.*, tom. ii., 143.

[4] De Herdt, *Praxis Pontif.*, tom. ii., 155.

If there are clergy, or acolytes, to act as bearers of the book, candle, mitre and staff, they enter before the Bishop, and stand near the credence,[5] and when the Bishop kneels, they and all the acolytes kneel also.

When the Bishop stands up, all rise, and the Bishop puts on his biretta; and preceded and escorted as before, he goes to his seat, where he sits for a short time, then stands up and gives the biretta and the mozetta or chimere to the Master of Ceremonies (or to an acolyte) who lays them down in some convenient place. Then, the Deacons assisting him, the Bishop proceeds to vest for the Mass. The Master of Ceremonies stands upon the foot-pace before the midst of the altar and hands the vestments, one by one, to the clerks or acolytes who approach to receive them.

The ministers of the book, and others, go, one after the other, by the lateral steps at the Epistle end of the altar (or, if need be, by the steps before the altar, in which case they first make the due act of reverence). Then standing at the right hand of the Master of Ceremonies, they take with both hands the vestments as he presents them. Then each one goes directly to the Bishop, carrying the vestment as given to him,

[5] De Herdt, *Praxis Pontif.*, tom. ii., 155.

and standing before the Bishop he presents it to the Deacon. The amice is given to the senior Deacon, the alb to the junior Deacon, and so in turn until all the vestments have been delivered.

Where it may be done there should be one clerk or acolyte for each vestment. Yet, if need be, the two Deacons or acolytes who assist the Bishop may themselves bring the vestments to the Bishop. When the Bishop has been vested in his cope he sits down and receives his mitre. The acolytes go to their places; those who assist the Bishop stand on either side of the Deacons; the Priest assistant goes to the right of the first Deacon.[6]

3. *The Sprinkling of Holy Water.*

Then, if there is to be the sprinkling of holy water before the Mass, the Celebrant (who in this case will be vested in cope and without the maniple) and his sacred ministers (who walk on either side) come before the altar, bowing to the Bishop as they approach the midst, and then kneel upon the lowest step. The acolyte with the holy water vessel kneels as usual, to the right of and a little behind the Deacon. The Deacon presents the sprinkler to the Celebrant, who intones the antiphon and sprinkles the altar. The Celebrant then rises (the sacred ministers remain kneeling), and accompanied by the Master of Ceremonies on his right, and the acolyte with the holy water on his left, he goes to the Bishop, who then stands up. The Celebrant bows, and with the accustomed kisses presents the sprinkler to the Bishop, and then stands, profoundly inclining his head until the Bishop has sprinkled himself, which the Bishop does after this manner: standing without the mitre, he raises the sprinkler to the height of his forehead, and with a movement of his right hand sprinkles himself; afterwards he sprinkles the Celebrant (who stands before him having his head inclined towards the Bishop), then the assistant Priest, the senior and then the junior Deacon, then his inferior ministers in turn. This being done, he returns the sprinkler to the Celebrant.[7] The Celebrant, receiving the sprinkler, returns to the altar where he sprinkles the sacred ministers; then attended as before, he goes to sprinkle the clergy in the choir, the choristers, the people, and finally the acolytes. All stand during the sprinkling. The Celebrant bows to the Bishop whenever he passes him, but omits the usual salutations to the clergy. Having finished the sprinkling, the Celebrant returns the sprinkler to the acolyte, and goes with his sacred ministers to the sedilia, where he is by them divested of his cope, and assisted in putting on his maniple and chasuble.

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[6] The minister of the book stands at the left of the Bishop, or to the left of the assistant Priest; the minister of the staff on the Bishop's left; the ministers of the candle and the mitre on the right of the Bishop. All four stand in their places throughout the Mass, except during the Creed and the sermon, when they may sit in places appointed, if the clergy assisting the Bishop sit. They should take care not to turn their backs upon either the altar or the Bishop, and should not stand between the Bishop and the altar. The assistant Priest may act in place of the minister of the book, and when doing so he stands in front of the Bishop.

Then preceded by his ministers the Celebrant returns to the midst at a little distance from the lowest step.

The Bishop, when the sprinkling is ended and the prayer said, sits down and receives his mitre;[8] then standing, he takes his staff; and attended by his Deacons, who support his cope, he goes to the midst immediately before the lowest step. The Celebrant and his ministers bow to the Bishop as he passes before them.

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[7] *Praxis Pontif.*, tom. iii., c. 31.

[8] *Praxis Pontif.*, tom. ii., 161.

4. *The Beginning of the Mass.*

The Celebrant stands at the left of the Bishop, a little behind him; the Deacon and Sub-Deacon (if Canons), stand behind the Bishop and the Celebrant and between the Bishop's Deacons; otherwise they stand, the Deacon at the left of and a little behind the Celebrant, the Sub-Deacon at the left of the Deacon; and the Bishop's Deacons stand behind the Bishop, and a little behind the position of the Celebrant.

The Bishop making the sign of the cross begins the Mass as usual (as if he were about to celebrate the Mass), and the Celebrant alone makes all the responses, yet the Deacons recite the Confession. When the Bishop has said the prayer, "The Almighty and merciful Lord," etc., the Celebrant withdraws a little and stands between the Deacon and the Sub-Deacon, and the assisting Deacons of the Bishop advance and stand on either side of the Bishop, and recite with him the remaining versicles and responses. The Bishop proceeds as far as, but not including, the words, "Let us pray."

The Bishop then resumes his mitre, takes his staff, and attended as before, goes to his seat, where he lays aside his staff, and sits down. The Celebrant and his ministers bow to the Bishop as he passes them; then they go to the midst, and when the Celebrant says, "Let us pray," all three ascend the steps of the altar; the Celebrant kisses the altar, and then standing erect awaits the censer-bearer.

5. *The Censing at the Introit.*

The censer-bearer, after giving the boat to the assistant Priest or to the first Deacon of the Bishop, kneeling before the Bishop presents the censer. The Bishop being seated, blesses the incense, and remains seated until the altar and the Celebrant have been censed.

The censer-bearer in presenting the censer to the Celebrant, omits the usual kisses.[9] When the altar has been censed, he censes the Celebrant with two swings, then goes before the Bishop and gives the censer to the assistant Priest, or if he be absent, to the first Deacon, who standing before the Bishop, censes him with three swings. The Bishop stands while he is being censed and holds his hands joined; then he sits down, and his mitre is removed by the second Deacon. If the Bishop use more than one mitre, the precious one is first brought to him, which he wears until after the *Kyrie*. He wears the cloth of gold mitre to the end of the Creed, then he resumes the precious mitre, and wears it until the end of the Mass.

The mitre is held by clerk or acolyte, so that the bands are turned away from him, and hang down. Both mitre and staff are held by the ministers with hands enveloped in the sleeves of their surplices.

Mitres, unless made of cloth of gold, are always white in colour. A silk or linen mitre, without ornamentation or slightly ornamented in red, is called a *simple mitre;* a mitre made of cloth of gold without jewels or coloured embroidery, is called the *cloth of gold mitre;* a mitre made of cloth of gold, or cloth of silver, or of white silk, and richly ornamented with jewels is called the *precious mitre.*

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[9] Merati in Gav., pt. ii., tit. xiv., *Nov. Obs.* xxvi.

6. *From the Lord's Prayer to the Gospel.*

The Celebrant then proceeds with the Mass, and the Bishop, standing without the mitre, reads in the book held before him, the Lord's Prayer, etc. He says the *Kyrie* alternately with his assistants. In his cathedral, at the *Kyrie,* Creed, *Sanctus, Agnus Dei,* and the *Gloria in excelsis,* any Canons who may be present come and stand in a semi-circle before the Bishop (the greater in dignity more directly in front of him, yet none between the Bishop and the altar), and say these parts of the Mass with the Bishop; then after due reverence to the Bishop and towards the altar, they return to their places.[10]

When the Bishop has said the *Kyrie,* if the choir have not ended their singing, he sits down and receives his mitre. At the Collect he stands with uncovered head. After the Collect or Collects, he sits down and resumes his mitre.

The Bishop reads the Epistle from the book held before him. The Sub-Deacon in the meanwhile sings the same Epistle standing in the usual place but turned a very little towards the Bishop, to whom he bows before and after the Epistle. After the Epistle he kneels before the Bishop, kisses his hand and receives his blessing.[11] This done the Bishop says the prayer,

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[10] Merati, *in loc.*

[11] *Praxis Pontif.*, tom. ii., 146.

"Cleanse my heart," etc., and reads the Gospel, during which his assistants stand, making no genuflections.

Towards the end of the Gradual, or Sequence, the Deacon after placing the Book of Gospels upon the altar, goes directly to the Bishop, bows profoundly and kisses the Bishop's hand; and then returning to the midst he kneels upon the lowest step and says the prayer, "Cleanse my heart," etc.[12] The censer-bearer comes before the Bishop, and the incense is blessed as at the Introit.

7. *The Gospel.*

The Gospel procession goes first to the Bishop, before whom all kneel; the Deacon asks and receives the Bishop's blessing, then all rise and go to the place where the Gospel is to be sung. When the Deacon is about to announce the Gospel, the Bishop lays aside his mitre, stands and takes his staff, and turns himself towards the Book of the Gospels.[13]

After the Gospel the Bishop lays aside his staff, the Sub-Deacon brings the book to him to be kissed, and the assistant Priest (or the first Deacon) censes him with three swings. All as they return to the altar bow profoundly to the Bishop. The Celebrant is not censed.

8. *The Creed and the Sermon.*

At the Creed, the Bishop stands without the mitre, and in a low voice, recites the Creed with his assistants. He does not use the book. Having said the Creed, the Bishop sits and takes his mitre, as at the *Kyrie.*

[12] *Ibid,* 147.
[13] *Ibid,* 155.

When the Deacon carries the burse to the altar, as he approaches before the midst, he bows to the Bishop, but does not salute the clergy in the choir.

If there is to be a sermon, the preacher kneels before the Bishop and asks his blessing before going to the pulpit. The Bishop gives the blessing, seated and wearing his mitre.

9. *The Offertory.*

The Bishop reads the Offertory in a low voice, standing with uncovered head; then sits and takes his mitre. He blesses the incense as usual, and stands wearing his mitre when he is censed.

The Sub-Deacon, without leaving his place on the footstep, bows his head towards the Bishop and holds out the water cruet, saying, "Bless, Right Reverend Father." The Bishop blesses the water in the usual manner. The Deacon after censing the Celebrant with two swings goes to the Bishop, who is censed by the assistant Priest, or by the first assistant Deacon with three swings; after which the Deacon censes the assistant Priest, the first and second assistant Deacon, the other assistants, and then the other clergy and the Sub-Deacon.

10. *The Confession and the Absolution.*

At the Confession all kneel. At the Absolution the Bishop resumes his mitre, stands and takes his staff, and gives the Absolution, the Celebrant in the meanwhile remaining on his knees.

11. *The Preface and the Canon.*

At the Preface, the assistant Priest withdraws to a stall in the choir, and his seat near the Bishop's throne, is removed by an acolyte.

At the Preface and the *Sanctus,* the Bishop stands with uncovered head. He says the *Sanctus* with his assistants.

After the *Benedictus qui venit* and the prayer, "We do not presume," etc., the Bishop wearing his mitre and carrying the pastoral staff, and attended by his Deacons, goes to the faldstool before the altar. After removing his mitre and laying aside the staff, he there kneels down until after the elevation of the chalice, the Deacons kneeling on either side a little behind him, and the other ministers of the Bishop directly behind him. After the elevation the Bishop rises, resumes the mitre and staff, and returns to his seat. He there lays aside the mitre and staff, and remains standing at his seat, but bowing moderately, until after the Celebrant has received the first ablution.

12. *The Kiss of Peace.*

After the Celebrant and his sacred ministers have said the *Agnus Dei* (which the Bishop also says with his assistants), the Deacon withdraws behind the Celebrant while the assistant Priest comes to receive the Kiss of Peace, returning after the Priest has departed, to the right of the Celebrant, where he remains until the Sub-Deacon has returned from the choir. The assistant Priest having received the Peace from the Celebrant in the accustomed manner, goes directly to the Bishop to whom he gives the Peace, and then withdraws to his stall in the choir. If there be no assistant Priest, the Sub-Deacon takes the Peace to the Bishop, and to others, after the accustomed manner.

The Bishop, having received the Peace, gives it first to the senior and then to the junior assistant Deacons. They first make act of reverence towards the altar, and another to the Bishop, as they stand before the lowest step of the Bishop's throne; then they go up in succession to the Bishop, receive from him the Peace, and then go directly to their places, on either side.[14]

When the Bishop has given the Peace to his Deacons, the Sub-Deacon (who, after saying the *Agnus Dei* with the Celebrant, descended to the floor, and stood facing the altar on the Gospel side), goes accompanied by the Master of Ceremonies, to the assistant Priest from whom he receives the Peace, which he then proceeds to give to the clergy in the choir, the Deacon at the altar and lastly to the Master of Ceremonies.[15]

13. *The Communion.*

If the Bishop receives the Sacrament, he approaches the altar accompanied by his two Deacons before the Deacon and Sub-Deacon of the Mass have been communicated. He is communicated as directed in the Ceremonies of High Mass.

14. *The Gloria in excelsis and the Blessing.*

At the *Gloria in excelsis* all stand. At the blessing the Bishop stands holding his staff (but without his mitre, because the Sacrament is still upon the altar), and, turned towards the people, gives the blessing.

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[14] *Praxis Pontif.*, tom. ii., 160-164.

[15] *Ibid*, 165.

All kneel, except the Celebrant who, standing where he said the Post Communion Collect, with his right side towards the altar, profoundly inclines himself towards the Bishop. The sacred ministers kneel, each on his own step, behind the Celebrant.

After the blessing the Celebrant and his ministers go to the midst, and all is done as at High Mass. The Sub-Deacon when he comes down to the floor, as he bears the chalice to the credence bows to the Bishop. After the blessing the Bishop lays aside his staff and continues standing until after the first ablution, when he sits down and resumes his mitre.

After the last Gospel the Celebrant and his ministers descend, as usual, to the floor, make the due act of reverence towards the altar, bow to the Bishop, and with the acolytes, go to the sacristy, in the order in which they entered the sanctuary.[16]

The Bishop at his seat is assisted by his Deacons to unvest. The vestments are laid again upon the altar by the assisting Deacons or by acolytes. After he has laid aside his vestments, the Bishop receives his mozetta or chimere and his biretta; then he goes with his Deacons and kneels, with his head uncovered, before the altar; then he rises, covers his head, and attended as before, returns to the sacristy.[17]

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[16] *Ibid,* 155.

[17] If the Bishop vested in the sacristy, he returns thither, accompanied as at first, immediately after the Celebrant has left the sanctuary.

The Order of the Ceremonies at the Burial of the Dead

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1. *The Preparation in the Church.*

If the deceased be an adult, the altar vestments should be black in colour, the altar should be bare of festal ornaments or flowers, and be furnished simply with the altar-cross and the six, or at least the two, candlesticks with candles of unbleached wax.

Six large candlesticks, with candles of unbleached wax, should be placed near where the bier is to rest, three on either side. These candles should be lighted before the Priest goes to meet the corpse, and remain lighted as long as the body is in the Church. If a Mass of requiem is to be said or sung, the altar and credence should be prepared as directed above on pages 137 and 138.

2. *The Preparation in the Sacristy.*

There should be in readiness in the sacristy, a surplice, black stole and biretta, and (if convenient) a black cope, for the Priest; surplices and black cassocks for the acolytes; two torches or candlesticks, with candles of unbleached wax, for the candle-bearers; a processional cross; a vessel with holy water and sprinkler; and a Prayer-book. When they are to be borne outside of the Church, it may be convenient to provide two processional lanterns *(i. e.,* torches with candles enclosed in glass cases), in place of the ordinary candlesticks.

If there is to be a Mass the vestments should be laid out as usual, and all things needed be made ready.

The choristers should be vested as usual, and should enter the Church and take their places in the stalls about the time the Priest goes to meet the corpse; or, if it be the custom, they may follow the cross, in the procession to the door.

3. *The Meeting the Corpse.*

The Priest vested in surplice, stole, cope and biretta, and preceded by a cross-bearer with two acolytes carrying lighted candles, meets the corpse at the entrance of the church-yard, or at the door of the Church.

The attendant clergy should be vested in surplices, and walk two by two immediately in advance of the Priest.

If a solemn High Mass is to be sung the Deacon, vested in surplice, should walk at the left of the Priest and support his cope, and the Sub-Deacon, vested in surplice, should bear the cross; and the acolyte who is to be the censer-bearer in the Mass should carry the holy water vessel.

At the church-yard entrance or at the door of the Church, a pall of black cloth (which may be ornamented with bands of white or of a red or golden colour, in the outline of a cross), may be laid over the coffin.

Floral crowns and other unsuitable emblems should not be placed upon the coffin. If the deceased be a Priest, some token of his priestly dignity *(e. g.,* a biretta, or a stole, black or violet in colour), may be laid upon the coffin.

The corpse of a lay person ought not to be carried by Priests, but in every case the bearers should be of the same rank as, or else inferior to, that of the deceased. In all cases, the corpse is carried with the feet foremost.

4. *The Procession into the Church or towards the Grave.*

The Priest, having his head uncovered and preceded by the cross-bearer and the two other acolytes, goes immediately before the body into the Church. But if he goes towards the grave, his head is covered. And as he goes, he says or sings, "I am the resurrection," etc.

When the funeral procession arrives at the place[1] where the body is to rest during the service, the Priest and those who precede him pass on into the choir, and the bier is placed between the two rows of candlesticks, with the feet towards the altar; except when the deceased is a Priest, and then the feet shall be placed towards the people. In the case of a Deacon, the feet are turned towards the altar. The cross-bearer places the cross near the credence; and the candle-bearers place their candlesticks upon the credence. Or if they carry torches, they lower and hold them so that the base of each staff rests upon the floor; and then all stand near the credence facing the Gospel side of the sanctuary.

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[1] This place, for the body of a layman, is in the nave, outside the entrance to the choir. By English and French usage the bodies of ecclesiastics are placed within the choir.

The Priest, the other clergy and the choristers, take their places in the choir stalls.

5. *Of the Psalms and the Lesson.*

"After they are come into the Church, shall be said or sung one or both" of the Psalms appointed in the Prayer-book, all standing.

"Then shall follow the Lesson, taken out of the fifteenth chapter of the first Epistle of St. Paul to the Corinthians." It should not be announced, but should be begun at once with "Now is Christ risen," etc. At the end, the words, "Here endeth the Lesson," or other conclusion, should not be said. During the Lesson, all present except the reader should sit down.

The Lesson being ended, "here may be sung a hymn or an anthem; and at the discretion of the minister, the Creed and such fitting prayers as are elsewhere provided in this book,[1] may be added." A hymn or anthem may very appropriately be sung after the Lesson, but it is quite contrary to liturgical usage to introduce the Creed into services for the dead, and therefore it ought always to be omitted. After the hymn or anthem the prayer for Persons under Affliction, "O merciful God and heavenly Father, who hast taught us," etc., and the one for a good death, in the Visitation office, "O God, whose days are without end," etc., may fittingly be used. Afterward may be said or sung, as follows:

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[1] That is in the Book of Common Prayer.

OUR Father. *V.* And lead us not into temptation. *R.* But deliver us from evil. *V.* From the gates of hell. *R.* Deliver his soul, O Lord. *V.* May *he* rest in peace. *R.* Amen. *V.* Lord, hear my prayer. *R.* And let my cry come unto thee. *V.* The Lord be with you. *R.* And with thy spirit.

Let us pray.

ABSOLVE, we beseech thee, O Lord, the soul of thy servant from every chain of sin, that *he* being raised in the glory of the resurrection may live forever among thy saints and elect; through Christ our Lord. *R.* Amen.

6. *The Mass.*

Then the Celebrant enters the sanctuary and begins the Mass, the choir singing the proper Introit or hymn, if it be a High Mass.

7. *The Absolution*[2] *or Dismissal of the Body.*

The ceremonies for the solemn absolution or dismissal of the body will be found under the Ceremonies of High Mass. Here follow the ceremonies to be observed after a Low Mass or a Choral Mass without sacred ministers.

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[2] The term *Absolutio* is used in more than one sense in liturgical terminology. In its more usual sense it means the remission of sin and the release from ecclesiastical censure or penalty. It is also used of the short prayer with which each nocturn of the breviary is concluded. And finally, it is used in the sense of dismissal or farewell. The term has this last meaning when we speak of the rite of the "absolution of the body." It is manifest that a dead body cannot be the subject of the grace of remission of sin, nor is there the remotest suggestion of such an idea in the anthems and prayers which compose the rite. Furthermore the officiant of the rite need not be a Priest at all, but may be a Deacon, as is often the case (Le Vavasseur, *Cer. Rom.* 7th ed. vol. i, p. 704). The object of the rite is the formal dismissal *(absolutio)* of the body from the Church militant. As at Baptism the Church received it, with the person to which it was joined, into the visible congregation of Christ's flock, so now the Church bids it farewell, commends it to the keeping of God's angels until the last day, and prays for its admission into the glory of the Church triumphant.

Immediately after the last Gospel, the Celebrant goes to the sedilia and lays aside his chasuble and maniple, and assumes a black cope if one be provided. Then with his head covered and preceded by the acolytes he goes to the coffin.

The cross-bearer and the candle-bearers place themselves at the head of the coffin and stand facing the altar. The Celebrant, with his head uncovered, stands at the foot of the coffin with his face turned towards the cross, held by the cross-bearer, and having the censer-bearer and the acolyte with the holy water at his right hand.

Then the Priest says:

ENTER not into judgment with thy servant, O Lord; for in thy sight shall no man living be justified unless thou grant unto him remission of all his sins. We therefore pray thee, to condemn not with the sentence of thy judgment *him* whom the earnest pleading of thy faithful people now commendeth unto thy mercy; but grant that *he* being holpen by thy grace, may be counted worthy to escape the sentence of thy just vengeance, since in this life *he* received and bore the seal of the holy Trinity; who livest and reignest, world without end. *R.* Amen.

Then shall be sung, or else the Priest shall say:

Libera me.

DELIVER me, O Lord, from death eternal in that day of trembling, when the heavens and the earth shall be moved and thou shalt come to judge the world by fire.

V. I am even now in fear and trembling as the sifting draweth on and thy wrath is ready to be poured forth, when the heavens and the earth shall be moved.

V. O that day, that day of wrath, of calamity, and of misery; O that great day and one exceeding bitter: when thou shalt come to judge the world by fire.

V. Rest eternal grant unto them O Lord, and let light perpetual shine upon them.

Deliver me, O. Lord, from death eternal in that day of trembling when the heavens and the earth shall be moved and thou shalt come to judge the world by fire.

While the respond is being sung the incense is blessed, and after the respond the choir sings or the Priest says:

LORD have mercy, Christ have mercy. Lord have mercy. Our Father.

Then the Priest, accompanied by an acolyte (or by the Deacon of the Mass), sprinkles the coffin with holy water thrice on either side; in the same manner he passes around the coffin censing it. Then having returned to his place, he says:

V. And lead us not into temptation.
R. But deliver us from evil.
V. From the gates of hell.
R. Deliver *his* soul, O Lord.

V. May *he* rest in peace.
R. Amen.
V. Lord hear my prayer.
R. And let my cry come unto thee.
V. The Lord be with you.
R. And with thy spirit.

Let us pray.

O GOD whose nature and property is ever to have mercy and to forgive; receive our humble petitions for the soul of thy servant *N.* [*or* thy servant *N.*, thy Priest], whom thou hast bidden to depart out of this world; deliver him not into the hands of the enemy, neither forget him forever; but command thy holy angels to receive him and to lead him into the country where is the Paradise of God; and forasmuch as he hoped and believed in thee, let him not endure the pains of hell, but make him to possess the joys of everlasting life; through Christ our Lord. *R.* Amen.

While the body is being borne out of the Church there shall be sung, or the Priest shall say:

In Paradisum.

INTO Paradise may the angels conduct thee; at thy coming may the martyrs receive thee, and lead thee into the holy city Jerusalem; may the choir of the angels receive thee; and with Lazarus once a beggar, mayest thou possess the everlasting rest.

When the body is not present the above prayer and the anthem *In Paradisum* shall be omitted, and in place of the prayer shall be said this collect and the versicles following:

ABSOLVE we beseech thee, O Lord, the soul of thy servant *N.*, that being dead unto the world, he may live unto thee; and whatsoever defilements he may have contracted in this life through the frailty of the flesh, do thou of thy merciful pardon and goodness wash away; through Christ our Lord. *R.* Amen.

V. Rest eternal grant to *him,* O Lord.

R. And let light perpetual shine upon him.

V. May *he* rest in peace.

R. Amen.

8. *The Procession to the Grave.*

When the Priest accompanies the body to the grave, the procession advances to the door of the Church and thence to the grave, in the following order: The censer-bearer (carrying the incense boat and the censer containing burning coals,[3]) walks with another acolyte who carries the vessel of holy water and the sprinkler; then follows the Sub-Deacon, or an acolyte, carrying the processional cross and walking between the two candle-bearers with torches or processional lanterns; then the clergy; and last of all the Priest, with the Deacon at his left hand. The corpse is borne immediately behind the Priest, and is followed, as on entering the Church, by the relatives and friends.

If choristers accompany the body to the grave, they walk in advance of the clergy and behind the acolytes. On the way to the grave may be sung any suitable anthem or hymn.

Arrived at the grave, the clergy and acolytes stand around it in the order in which they stood about the bier, in the Church, at the Absolution.

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[3] Where the cemetery is far distant from the church the use of the censer will have to be dispensed with.

The bier with the body upon it, or (if the bier is not used in the cemetery) the coffin, is set down near the grave.

9. *The Blessing of the Grave.*

If the grave has not been blessed, the Priest at once proceeds to bless it, in the following manner: Standing with uncovered head he reads, or sings, in the ferial tone,

Let us pray.

O GOD, by whose mercy the souls of the faithful rest in peace, vouchsafe to bless ✠ this grave, and give thy holy angel charge concerning it; and absolve also from every chain of sin the souls of those whose bodies are here buried, that with thy saints they may forever rejoice in thee. Through Christ our Lord. *R.* Amen.

Then the Priest blesses the incense (if it is to be used), after which he sprinkles, in the midst, to the left, and then to the right hand, first the coffin and then the grave. Then, taking the censer, the Priest censes both the coffin and the grave in the manner in which he sprinkled them.

If the grave has been blessed on some prior occasion, neither the coffin nor the grave are sprinkled or censed. When he has blessed the grave, or at once if it be already blessed, the Priest begins the verse, "Man that is born," etc., and the choristers and others take up and conclude the anthem.

During the singing the coffin is reverently lowered into the grave, which should be dug so that the foot thereof looks to the east, if it can conveniently be done.

10. *The Committal.*

The anthem being ended, the Priest recites the committal, "Forasmuch," etc., and as he says the words, "Earth to earth, ashes to ashes, dust to dust," "the earth shall be cast upon the body" in the form of a cross "by some standing by."[4]

Then shall be said or sung, "I heard a voice," etc., after which the Priest shall say:

V. Lord have mercy upon us.
R. Christ have mercy upon us.
V. Lord have mercy upon us.

Then the Priest shall say, in a loud voice, "Our Father," and continuing to say the prayer in a low voice (all joining with him in like manner), he sprinkles the body thrice, as before directed. Then the Priest sings or says in a loud voice, "And lead us not," etc., and the acolytes and others make the response. "But deliver us," etc., in the same tone.

Then the Priest sings or says the concluding prayer or prayers, after which he says, "The grace of our Lord," etc.

Then making the sign of the cross over the grave, he says:

V. Rest eternal, grant unto *him,* O Lord.
R. And let light perpetual shine upon *him.*
V. May *he* rest in peace.
R. Amen.

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[4] **Anciently this was done by the Priest, and it was so ordered in the Prayer-book of 1549.**

V. May *his* soul, and the souls of all the faithful departed, through the mercy of God, rest in peace.

R. Amen.

11. *The Committal when the Priest does not go to the grave.*

When the Priest is unable to go to the grave, immediately after the anthem *In Paradisum,* there shall be said or sung, "Man that is born of woman," etc. Then, while the earth shall be cast upon the body by some standing by, the Priest shall say, "Forasmuch as it hath pleased," etc., and the rest as directed above. After which the body shall be carried out of the Church, the Priest and acolytes preceding it to the door.

12. *The Burial of an Infant.*

If the body be that of a baptized child who died before it attained the use of reason, the hangings of the altar, and the vestments of the Priest should be white; the altar may be adorned with flowers, and flowers may be placed on the body; all the candles should be of white wax; the processional cross should be borne without its staff;[5] the Church bell should be silent, or else may be rung festively, but must not be tolled;[6] and the Office for the Burial of Children should be used.

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[5] The cross is borne without the staff to denote the shortness of the child's pilgrimage on earth. (Baruffaldus, *Com. ad Rit. Rom.,* tit. xl., 12, 13.

[6] *Rituale Romanum., De Exequis Parvulorum.* The bell does not call people to pray for the child's soul, but to come together in the church, in order that the child, whose salvation is assured, may pray for them. (Baruffaldus).

The Asperges, and the Procession before a Solemn Mass

CHAPTER I.

THE ASPERGES.

1. If the sprinkling with holy water is to take place before the Mass,[2] in addition to the things prepared for the Mass, there will be in readiness in the sacristy; the holy-water vessel containing pure and clean water, the sprinkler, a vessel containing clean and fine salt, a book containing the form or order for making holy water, and a cope of the colour of the day for the Celebrant; and on the credence, the book containing the office for the sprinkling. The Celebrant, Deacon and Sub-Deacon will not put on their maniples until after the sprinkling. The censer-bearer will carry the holy-water vessel. The three maniples and the chasuble to be worn during the Mass, will be laid upon the seats of the Celebrant and his sacred ministers, on the Epistle side of the sanctuary, before the Celebrant, Deacon, Sub-Deacon and acolytes go forth from the sacristy.

2. If the water, to be used in making the aspersion,

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[2] The sprinkling with holy water is appointed to be done on all Sundays, immediately before the principal Mass; except when the Bishop is the Celebrant; and when on Palm Sunday, and on the Fea. Pur. B. V. M. (when it occurs on Sunday) the Bishop blesses the palms and candles. *(Cf. Mis. Sarum,* Ben. Salis et Aquæ, and *Cærem Epis.,* lib. ii., c. xxxi.) Aspersion of holy water is made only once on the same Sunday, in the same church. (See Vavasseur, *Ceremonial,* p. v. sec. ii, ch. x.)

be blessed immediately before the service, the benediction may be made by the Celebrant after he has put on his amice, alb, girdle and stole, and all others are duly vested for the Mass; except that the Deacon and the Sub-Deacon, who assist the Celebrant at the hallowing of the water, will not put on the dalmatic and the tunicle until after the benediction.

3. At the blessing of the water, all being in readiness, and all the acolytes and clergy standing in their places in the sacristy, as above described, the censer-bearer will come to the Celebrant and hold up before him the holy-water vessel. The Master of Ceremonies will present to the Deacon, first the book and then the vessel containing the salt.* The Deacon will give the book to the Celebrant, and will hold the vessel, with the salt, so that the Celebrant may conveniently exorcize and bless the salt therein.† The Sub-Deacon may hold the holy-water vessel while the Celebrant exorcizes and blesses the water. Both the Deacon and the Sub-Deacon will make the responses in the service of benediction,[3] during which all stand, having their heads uncovered.

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* The salt which is to be mingled with the water need not be exorcised and blessed afresh every time water is blessed, but may be taken from some already hallowed, until the supply is exhausted.

"Benedictio salis, per exorcismum et Orationem, non debet fieri quotiescumque aqua benedicitur; sed sal, semel pro hoc aquæ Benedictione benedictus et servatus,, adhiberi potest in sequentibus aquæ Benedictionibus." Van der Stappen, *Sac. Liturgia,* tom. iv., p. 367.

† "Quando in exorcismis verba adjurationis diriguntur ad creaturas irrationales, vel inanimes (sicut contingit in benedictione aquæ lustralis) non est intentio Ecclesiæ vel Ministri eas alloqui, quasi eædem connivere debeant adjurationi, vel sensum verborum capere (hoc enim esset vanum et superstitiosum:) sed ad denotandum ipsam adjurationem operaturam suum effectum in prædictis rebus, vel tanquam in subjectis, vel per ipsa tanquam per instrumenta: Principaliter autem verba diriguntur vel ad Deum, quando adjuratio est deprecativa, ut ipsis creaturis utatur in bonum fidelium, vel ad dæmonem, quando adjuratio est imperativa, ne per eas noceat, etc., ita D. Thom. 2.2. q. 90, art. 3." Quarti, *De Sacris Benedictionibus,* tit. i., sec. 111.

[3] See Appendix viii.

4. If a Priest other than the Celebrant, bless the water,[4] he will wear a surplice and violet stole, and be assisted by an acolyte.

5. When the holy water is prepared, the Deacon and Sub-Deacon will vest the Celebrant in the cope and put on dalmatic and tunicle. Then all standing in their places, the Celebrant says the usual prayers, after which all bow to the cross or the principal image in the sacristy. The Celebrant and his ministers put on their birettas. All present bow to the Celebrant, who slightly inclines his head in response. Then all proceed from the sacristy, and approach and stand before the altar as ordered above; except that the censer-bearer will carry with his left hand the holy-water vessel, holding it a little away from and on a line with his breast, and holding the sprinkler between the thumb and forefinger of his right hand, so that it rests on the edge of the vessel. The Deacon and Sub-Deacon will walk alongside the Celebrant, the Deacon on his right and the Sub-Deacon on his left, supporting his cope. The Deacon will have his right hand extended a little below his breast and will hold the cope[5] with his left hand. The Sub-Deacon will have his left hand extended a little below his breast and will hold the cope with his right hand. On arriving at the altar, all take their places before the steps in the same order as at Solemn High Mass, the sacred ministers give their

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[4] The sprinkling should always be made by the Celebrant, and not by another priest. This rule does not apply to the benediction of water. Vavasseur, *Ceremonial,* p. v., sec. ii., ch. x.

[5] The cope, when supported in procession, should be grasped at the outer edge of the orphrey, or on the *under* side of the same at its inner edge, at a point a little below the waist of the sacred minister, *(i. e.,* where he may grasp it without stooping), and should be drawn a little towards the sacred minister, far enough to bring it away from before the person of the Celebrant, and so that the orphrey below the hand of the minister hangs at the side of rather than in front of the Celebrant.

birettas to the Master of Ceremonies or to some one who acts for him. All make the accustomed or due act of reverence towards the altar. The candle-bearers then go to the credence (without again bowing or genuflecting) and put down thereon, their candlesticks: the first candle-bearer puts his candlestick upon the credence, on the end which is nearer the altar; the second candle-bearer puts down his candlestick upon the end which is further from the altar. They remain standing by their candlesticks and facing the altar; or, if it be more convenient, they withdraw and stand in the presbytery. When the candle-bearers go to the credence, the acolytes who are to bear torches at the elevation go to the places which the Master of Ceremonies has appointed for them (which may be on the Gospel side of the sanctuary if space is lacking on the Epistle side), where they stand facing the altar.

6. The Celebrant then kneels upon the lowest step of the altar, directly before the midst; the Deacon and the Sub-Deacon kneeling at the same time upon the same step, the Deacon on the right and the Sub-Deacon on the left of the Celebrant; the censer-bearer, holding the vessel of holy water and the sprinkler, kneels upon the floor of the sanctuary, at the right of the Deacon. The boat-bearer will go and stand with the torch-bearers.

7. Then the censer-bearer hands the moistened sprinkler to the Deacon; and the Deacon presents it to the Celebrant, first kissing the lower end of the handle of the sprinkler.

The Celebrant, having taken the sprinkler in his right hand, and continuing to kneel as before, intones the antiphon, "Thou shalt purge me," at the same time[6] sprinkling the front of the altar, first in the midst, then on the Gospel side and lastly on the Epistle side. During Eastertide, *i. e.,* from Easter Day to Whitsun Day, inclusive, instead of "Thou shalt purge me," the Celebrant will intone the antiphon, "I saw water." Then, still kneeling, the Celebrant sprinkles himself by making the sign of the cross upon his forehead with the sprinkler. Immediately after this the Celebrant rises, stands erect, and sprinkles, first the Deacon and next the Sub-Deacon, both of whom remain kneeling while they receive the sprinkling; they then at once rise and stand erect.

8. As soon as the Celebrant has intoned the first words of the antiphon, the choir standing, sing the remaining words, and then the Psalm, *Miserere Mei, Deus,* unto the end, with the *Gloria Patri,* after which they sing the whole antiphon. On Passion and Palm Sundays the choir do not sing the *Gloria Patri,* but after the Psalm immediately sing the antiphon. During Eastertide, instead of the Psalm, *Miserere Mei, Deus* (51), the Celebrant and his sacred ministers recite, alternately, in a low voice, and the choir sing the Psalm *Confitemini Domino* (118), with *Gloria Patri,* and the antiphon *Vidi aquam.* But if not able to recite the whole of the Psalm *Confitemini* from memory, the Celebrant and his ministers need not say more than the first verse.

9. The Celebrant after he has sprinkled the Deacon and Sub-Deacon, returns the sprinkler to the Deacon, standing at his right; the Deacon hands it to the censer-

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[6] Gavantus, *Thes. Sac. Rit.,* p. iv., t. xix., Merati, *Novæ Observ.,* xi.

bearer. The latter immediately rises and stands at the right of the Deacon, at the same time the Deacon rises.

10. The Master of Ceremonies now advances and stands by the censer-bearer. Then if the Blessed Sacrament be reserved in the Tabernacle, the Celebrant and his sacred ministers, the Master of Ceremonies and the censer-bearer, all facing the altar, genuflect and rise at once; or if the Blessed Sacrament be not reserved there, all bow profoundly.

11. The Celebrant then turns; the Deacon, Sub-Deacon, the censer-bearer and Master of Ceremonies all bow to the Celebrant; and all proceed in the following order: The Master of Ceremonies and the censer-bearer go together in advance of the Celebrant, who, with hands joined before his breast, walks between the Deacon on his right and the Sub-Deacon on his left. The Deacon and Sub-Deacon support the Celebrant's cope; the censer-bearer carrying the holy-water vessel and sprinkler in the same manner as he did on first approaching the altar, walks in front of the Deacon, a little towards the right of the Deacon; and the Master of Ceremonies, with hands joined, walks on the left of the censer-bearer.

12. Having come into the choir, the Celebrant bows to the clergy, who are on the Epistle side of the choir. Then the Deacon having received from the censer-bearer the moistened sprinkler, hands it to the Celebrant as at first, then stands at the Celebrant's right hand and supports the cope on that side, the Sub-Deacon meanwhile supporting the cope on the Celebrant's left hand. If among the clergy there are some

of greater dignity than the others the Celebrant will sprinkle them first and singly; then the others on that side of the choir as a group with one sweeping motion of the sprinkler.

After the Celebrant has sprinkled all the clergy on one side of the choir, he returns the sprinkler to the Deacon, who hands it to the censer-bearer as at the first; then all face the altar, make the reverence due, and face towards the other side of the choir. The Celebrant again receiving the sprinkler from the Deacon in the aforementioned manner, proceeds to sprinkle all on the Gospel side in the order and manner observed in the case of those who were first sprinkled.

13. After the Celebrant has sprinkled the clergy on both sides of the choir, he proceeds to sprinkle the lay choristers, in groups: first those on the Epistle side, then after due reverence towards the altar those on the Gospel side, sprinkling each group with one motion of the sprinkler.

14. If the singers be situated in a place remote from the altar, so that it cannot otherwise be done conveniently, they may be sprinkled by another Priest, vested in surplice and stole, while the Celebrant sprinkles the people and acolytes.[8]

15. The clergy and choristers stand erect, with heads bare, and bow to the Celebrant before and after they receive the sprinkling. The Celebrant salutes each person, or group of persons, whom he sprinkles, with a slight inclination of the head, before and after each act of sprinkling. If the clergy are few in number,

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[8] Bauldry, *Man. Sac. Cærem.*, pt. ii., c. 8.

the Celebrant sprinkles each separately. If there are no clergy in the choir stalls, the Celebrant sprinkles all the acolytes first, then the choristers and lastly the people.

16. When the choristers have been sprinkled, the Celebrant returns the sprinkler to the Deacon, who hands it to the censer-bearer. Then after due reverence towards the altar the Celebrant goes, attended as before, to the entrance of the choir, where again receiving the moistened sprinkler, he sprinkles the people thrice: first, towards the midst; second, towards those on his left; third, towards those on his right, with accustomed mutual salutations before and after the sprinkling. All the people stand while the Celebrant sprinkles them.

17. Then returning the sprinkler, the Celebrant and his attendants go back to the altar, make due reverence towards it, and then, if it remains to be done, the Celebrant sprinkles the Master of Ceremonies, censer-bearer and other acolytes. During the time the Celebrant is making the sprinkling, he recites, in a low voice, alternately with his sacred ministers, the Psalm *Miserere,* with the *Gloria Patri* and the antiphon.

The sprinkling ended, the Celebrant returns the sprinkler to the Deacon, who hands it to the censer-bearer. The censer-bearer goes at once to the credence, upon which he places the holy-water vessel, together with the sprinkler, and takes from the credence or from the Master of Ceremonies the book containing the order of service for the sprinkling; and after due reverence to the altar, returns to the right hand of the Deacon, to whom he gives the book.

19. The Celebrant standing erect with hands joined, before the lowest step of the altar, directly in the midst and facing the altar, having the Deacon on his right and the Sub-Deacon on his left, awaits the end of the singing by the choir.

20. The singing ended, the Deacon, assisted by the Sub-Deacon, holds the book before the Celebrant, who then sings the versicle, "O Lord, show thy mercy upon us" (to which, in Eastertide he adds, "Alleluia"), the choir responding, "And grant us thy salvation" (adding in Eastertide, "Alleluia"). After singing the remaining versicles, to which the choir respond, the Celebrant sings the prayer, "Hear us," etc. The Deacon then hands the book to the censer-bearer, who then returns to the credence, and afterward receives the cope (which the Deacon and Sub-Deacon remove from the Celebrant), and carries both cope and book to the sacristy, first making due reverence to the altar, and accompanied, as he goes away from the altar, by the boat-bearer.

21. The prayer, "Hear us," etc., ended, the Celebrant and the sacred ministers after due reverence to the altar, go to the sedilia on the Epistle side of the sanctuary. There standing, facing the altar, the Deacon and Sub-Deacon divest the Celebrant of his cope, which the Deacon hands either to the Master of Ceremonies or to the censer-bearer. Then aided by the sacred ministers the Celebrant puts on his maniple and chasuble.

22. When the Celebrant is duly vested for Mass, the sacred ministers put on their maniples, and then all three return to the midst before the lowest step of

the altar, the Sub-Deacon going in advance, the Deacon following him, and lastly the Celebrant, all having their hands joined before the breast, and their heads uncovered.

23. Arrived before the altar the Celebrant and the two sacred ministers make the accustomed reverence to the altar, then all three standing erect, the Celebrant makes the sign of the cross from his forehead to his breast and begins the Mass,[9] saying (at the same time that he signs himself), "In the Name of the Father, and the Son, and of the Holy Ghost. Amen." The sacred ministers make the sign of the cross at the same time and in the same manner.

24. At this instant, and not before, the choir begin to sing[10] the *Introit.*[11] At this time also the Master of Ceremonies and all the acolytes kneel, the acolytes in their appointed places, the Master of Ceremonies on the floor at the Epistle end of the altar, or where it may be convenient, all face the altar, join with the sacred ministers in the responses and keep their hands joined except when they make the sign of the cross, or strike the breast in common with the sacred ministers in the Confession.

[9] "Every Mass is so to be esteemed and said by every Priest, as if it were said for the first time, and never afterwards to be repeated; for so great a gift ought always to be new." Sarum and York Cantels ("Habenda et dicenda a quocunque sacerdote, quasi prima dicatur et nunquam amplius sit dicenda. Tam magnum enim donum semper debet esse novum." *Missale Sarum,* septima cantela.)

[10] Vavasseur, *Ceremonial,* pt. vi., sec. i., ch. i., art. 2; and Merati, *Novæ Observ.*, in Gav., *Thesau. Sac. Rit.,* pt. ii., tit. iii.

[11] Formerly (as appointed in the Eng. Pr. Bk. of 1549) an entire psalm was sung, with its antiphon and doxology, and the choir took up the chant of the *Introit* when the Celebrant came forth from the sacristy and sang the psalm as he proceeded to the altar. Modern usage makes the *Introit* to consist of *one* verse of a psalm and the doxology, preceded and followed by the antiphon, and to be sung when the Celebrant arrives before the altar.

"Cum vero Episcopus pervenerit ante infimum gradum altaris. . . . cessat sonitus organorum, et chorus incipit Introitum." *Cærem. Epis.,* lib. ii., cap. viii., sec. 30.

25. The censer-bearer will return promptly from the sacristy with censer, containing burning coals, accompanied by the boat-bearer with incense-boat, containing incense and spoon, and both will kneel on the sanctuary floor, at Epistle end of altar, facing the altar.

CHAPTER II.

The Procession Before the Solemn Mass.

In accordance with ancient custom[1] a solemn procession may take place immediately before the principal or Solemn Mass on the greater festivals.

1. When there is to be such a procession, the entrance of the Celebrant and his attendants, from the sacristy to the altar, will be ordered as directed above (page 10), except that the Celebrant will wear a cope of the colour of the day, and the maniples will not be put on until the Celebrant is about to begin the Mass. The chasuble to be worn at the Mass, and the maniples of the Celebrant and his sacred ministers, will be placed on the sedilia at the Epistle side of the sanctuary. On entering the sanctuary from the sacristy the sacred ministers will walk on either side of the Celebrant and support his cope.

2. When all have made due reverence towards the altar, the Celebrant, accompanied by the sacred ministers who support his cope, ascends the steps of the altar and kisses the altar in the midst. If the Blessed

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[1] "Processio ante Missam antiqua est." Gavantus, *Thes. Sac. Rit.*, pt. tit. ii., rub. v.

Sacrament be reserved in the Tabernacle, the sacred ministers genuflect on the foot-pace on either side of the Celebrant, when he kisses the altar, otherwise they bow profoundly. After the Celebrant has kissed the altar, the censer-bearer attended by the Master of Ceremonies and followed by the boat-bearer, comes up to the foot-pace from the floor at the Epistle end of the altar; or all three go directly up the altar steps from the places where they stood when they arrived before the altar. Incense is then put into the censer and blessed, all being done as directed at the time of the Introit on page 18. When the incense has been blessed by the Celebrant, the censer-bearer closes the censer, and after due reverence towards the cross, returns to the floor of the sanctuary, attended as before by the Master of Ceremonies and followed by the boat-bearer.

3. Then the censer-bearer, having the boat-bearer on his left hand, goes to the midst before the altar, at a convenient distance from the lowest step, where he stands facing the altar. The Master of Ceremonies goes to his place before the Epistle corner of the altar, first taking up and carrying with him the birettas to be worn by the Celebrant and the Deacon. Meanwhile the Sub-Deacon, after due act of reverence towards the cross, turns by his right and goes directly down to the floor, where facing the altar he genuflects;[2] or, if the Blessed Sacrament be not in the tabernacle, bows profoundly; then he receives from an acolyte the processional cross, and at the same time the two candle-bearers take up their candlesticks and go before the

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[2] Merati, in Gav., pt. iv., tit. vii., *Observ.* xxii.

altar, behind the Sub-Deacon, and after due act of reverence towards the altar they advance and stand, the first on the right hand, and the second on the left hand of the Sub-Deacon; then all three go and stand in front of the censer-bearer, where facing the altar, they await the signal from the Master of Ceremonies to begin the procession.

4. When the Sub-Deacon goes away from the place where he received the processional cross, the Celebrant and the Deacon, without any further act of reverence turn towards the people, the Celebrant by his right and the Deacon by his left, and come down to the floor; where facing the altar they make due act of reverence towards the altar.[3] Then the Master of Ceremonies gives to the Deacon the Celebrant's biretta, which the Deacon presents to the Celebrant with the accustomed salutations, and then receives his own biretta from the hands of the Master of Ceremonies. The Celebrant and the Deacon put on their birettas.[4]

5. When the Celebrant covers his head, the Master of Ceremonies signals the censer-bearer to go forward. Immediately after due reverence towards the altar, the censer-bearer and the boat-bearer turn towards the people and begin the procession; the boat-bearer walks at the left of the censer-bearer, holding the boat as usual; and the censer-bearer will carry and

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[3] Bauldry, *Man. Sac. Cærem.*, pt. iv., cap. 3, art. iii. In the Processions on Candlemas and Palm Sunday, the Deacon, before descending to the floor goes to his step behind the Celebrant, and facing the people, sings "Let us go forth in peace," to which the choir sing in response, "In the Name of Christ, Amen." (Baruffaldo, *Ad Rit. Rom. Com.*, tom. ii., tit. lxxvii., sec i.)

[4] Within the church no one other than the Celebrant and his sacred ministers wears the biretta. *Cp.* De Herdt, *Praxis Pontif.*, lib. i., cap. 3.

swing the censer* as directed on page 11. If, during the progress of the procession, there be need to put more incense in the censer, the censer-bearer will stand still for an instant, raise the top of the censer, and the boat-bearer puts incense therein; then the censer-bearer closes the censer and immediately proceeds as before. The censer-bearer will hold himself erect, keep his eyes cast down on the way before him, and walk slowly in a reverent and dignified manner.

6. The course of the procession (within the Church) will be ordered according to the custom of the place and to the space available. Regularly, the procession will move from the left to the right, going forth on the Epistle side of the Church and returning by the Gospel side. Thus the course may be either of the following, as may be convenient: The procession may go forth from the chancel, then through the transept to the south side, then to the west end of the Church, and returning by the central passageway to the chancel; or it may go from the chancel directly down the central passageway to the west end, thence to the north aisle and so returning to the chancel; or continuing on past the high altar to the south aisle it may go again to the west end, and then return by the central passageway, to the chancel.

As soon as the censer-bearer has begun to move, the cross-bearer and the two candle-bearers, turning to the right without changing their relative positions, and without any further act of reverence, follow the censer-bearer. While thus carrying the cross and lighted candles in procession, the cross-bearer and the two candle-bearers make no act of reverence, not even to the Blessed Sacrament which may be reserved on an altar which the procession passes by, or which is being elevated by a Priest saying Mass.[5] The cross will be carried with its figure turned forward and the back part looking towards the procession which follows. The candlesticks will be carried as directed above, on page 11.

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* "Præcedit semper ministrum crucem gestantem, tenens Thuribulum prope cooperculum manu dextra, et illud continuo ante crucem leviter agitans." Van der Stappen, *Sac. Lit.*, tom. v., p. 33.

The Master of Ceremonies having made due reverence to the altar takes his place in the procession. He will ordinarily walk behind the cross-bearer; yet he has no fixed place, but may walk in advance of the clergy or the acolytes or the Celebrant, or wherever he may best perform the duties of his office, and so may change his position, if need be, in a quiet and reverent manner during the procession.

The choristers walking two by two, and the juniors preceding, make due act of reverence towards the altar as they come to the midst before turning to follow in procession after the cross-bearer and the Master of Ceremonies.[6] The choir will begin their song at at signal from the Master of Ceremonies, immediately before the censer-bearer begins to move.

After the choristers come the clergy, who may be present, walking two by two, and duly vested in surplices. Then the acolytes, and lastly the Celebrant, with the Deacon on his left hand, not supporting the cope. If they do not hold books, the Celebrant and the Deacon will have their hands joined before the breast. Before turning to follow in procession, each pair of the clergy and acolytes make due act of reverence towards the altar. Each pair in the procession will walk about three or four paces distant from the person or persons in advance of them, and all will keep in a straight line. If any one go in procession without a companion, he will walk in the midst of the line of the procession, and equi-distant from the couples before and behind him. Each person in the procession will be intent on the prayers, Psalms or hymns sung (or said) during the progress of the procession, hold no conversation with others whether within or without the procession, not look about, nor behave in any unseemly manner.

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[5] Bauldry, *Man. Sac. Cœrem.*, pt. ii., cap. xiv., sec. xv.

[6] In cathedral churches the singers may go in procession, in advance of the censer-bearer. *Ibid.* sec. xvii., and pt. v., lib. ii., cap. xvi., sec. xix.

If a Bishop be present he will follow the Celebrant, and have two attendant clergy or acolytes, vested in surplices, supporting his cope on either side. The Bishop will carry his staff in his left hand if he be the Bishop of the diocese, or a Bishop who has received jurisdiction to act in the stead of the Bishop of the diocese. If need be, his staff may be borne by a chaplain vested in surplice, walking before him. Before the Bishop (or before his chaplain carrying his staff) may go two acolytes vested in surplices, carrying lighted candles in candlesticks. Other attendants (if any) of the Bishop will walk in pairs, at equal distances, behind him. Also, if it be the custom of the place, lighted candles may be borne by two acolytes, before the Celebrant.

If in the way by which the procession must pass, there be a narrow space through which the cross-bearer and his candle-bearers cannot walk abreast, the candle-bearers will precede the cross-bearer.[7]

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[7] Quarti, *de Process.*, sec. prima punct. vi.

Having returned into the chancel, after due act of reverence towards the altar, as before, all go to their places. The candle-bearers put down their candlesticks upon the credence. Other acolytes bearing candles carry them to the sacristy and return at once to their places in the sanctuary. When the Celebrant and Deacon draw near, an acolyte takes the cross from the Sub-Deacon, and carries it to its place and returns to his own place. The Sub-Deacon then goes to the left of the Celebrant, and after due act of reverence standing on the floor before the midst of the altar, all three go at once to the sedilia, where the Celebrant is divested of his cope (the Master of Ceremonies and the Deacon, or the Deacon and the Sub-Deacon assisting); and then, at the hands of the sacred ministers he receives his maniple and chasuble. When the Celebrant is vested, the Deacons put on their maniples. Then the Sub-Deacon preceding, the Deacon following him, and the Celebrant following the Deacon, all three go by the floor of the sanctuary to the midst before the lowest step of the altar, where the Celebrant standing in the midst, the Deacon at his right hand and the Sub-Deacon at his left, they make together due act of reverence towards the altar; and then standing erect the Celebrant signs himself with the sign of the cross and begins the Mass as directed above, on page 16.

When the Celebrant has laid aside his cope at the sedilia, it is at once carried to the sacristy by the Master of Ceremonies, or by some one of the acolytes, who after putting it away in its place, returns at once to the sanctuary.

If banners are borne in procession, the principal one is carried immediately before the processional cross;

others are carried at convenient points in the procession, *e. g.,* immediately in advance of the attendant clergy, the acolytes and the choristers. All the banners should be of ecclesiastical shape and be adorned with only suitable devices and pictures.

The acolytes or other persons who carry the banners, when the procession is ended, put them in their places, as the Master of Ceremonies may direct, and then return promptly to their proper places in the sanctuary or choir.

If both the rite of sprinkling and a procession take place before the Mass the former should precede the latter, or more properly (as of old) the sprinkling of the people should be made by the Celebrant as he goes in procession.†

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† *Cf.* Quarti, *de Process.,* sec. ii., punct. vii.

APPENDIX.

I. OF THE OFFERINGS OF MONEY MADE BY THE PEOPLE.

When alms or offerings of the people are received on occasions of public worship other than the Mass, they should not be placed upon the altar, for that ceremony, whereby a formal presentation is made of such offerings, belongs properly to the Mass only.

Our custom of making an offering of money, on occasions of public worship, is a comparatively modern substitute for the ancient usage of offering bread and wine, and other gifts for the service of God. "In the primitive Church, all who were to be communicated were accustomed to offer bread and wine to be consecrated for themselves at the altar."[1] In an Epistle ascribed to Fabian (Bishop of Rome, A. D. 236-250), it is decreed that "every Lord's day, oblations both of bread and wine be made by every man and woman."[2] The portion of such oblations not used for the holy sacrifice, was reserved for the use of the priest or distributed among the poor. This custom prevailed also in England. "The constitutions of Theodulph,"[3]—A. D. 797—"enjoin that all Christian men should on Sunday morning, come with their offerings to the Celebration of Mass."[4]

Of the custom of offering bread and wine by those who were to be communicated in the Mass, the Canon in the Latin Mass at this day bears witness in the words, "et omnium circumstantium . . . qui tibi offerunt hoc sacrificium laudis;" while in the Mass at the consecration of a Bishop, the Bishop-elect is required to make such an offering: "Dicto Offertorio, Consecrator sedet cum mitra in faldistorio, ante medium altaris. Et Consecratus veniens ex sua capella, inter assistentes

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[1] Merati, *Novæ Observ.*, in Gav., *Thes. Sac. Rit.*, pt. i., tit. xii.

[2] *Ibid.*

[3] See Thorpe, *Ancient Laws,* II. 406.

[4] Simmons *Lay Folks Mass Book,* pg. 236.

Episcopos medius, coram Consecratore genuflectit, et illi offert duo intortitia accensa, *duos panes, et duo barilia vino plena,* et Consecratoris prædicta recipientis manum reverenter osculatur."[5]

When, in later times, because love had grown cold, fewer communions were made by the people, and there was needed for the sacrifice but a small quantity of bread and wine, the people began generally to offer money instead. Honorius, of Autun, A. D. 1130, refers to this change of custom and its cause, in the following words: "After that the Church had indeed increased in number, yet had diminished in sanctity, on account of carnal sins, it was appointed that they who could, should communicate each week, or on Sundays, or at the chiefest festivals, or thrice in the year, lest, before confession and penitence for some crime, they might take (the sacrament) to their condemnation. And because when the people were not communicating, it was not necessary to provide so much bread, it was appointed that it (the bread) should be formed in the shape of coins. And that the people, in lieu of the oblation of bread, should offer coins, for which, they should remember, the Lord was betrayed. Which coins, however, they should give for the use of the poor, who are members of Christ, or for something which pertains to this sacrifice." "Postquam autem Ecclesia numero quidem augebatur, sed sanctitate minuebatur, propter carnales statutum est, ut qui possent, singulis dominicis, vel in Dominica, vel summis festivitatibus, vel ter in anno communicarent, ne ante confessionem et pœnitentiam pro aliquo crimine judicium sibi sumerent. Et quia populo non communicante, non erat necesse, panem tam magnum fieri, statutum est, eum in modum denarii formari. Et ut populus pro oblatione farinæ denarios offerret, pro quibus dominum traditum recognosceret. Qui tamen denarii in usum pauperum, qui membra sunt Christi, cederent, vel in aliquid quod ad hoc sacrificium pertinet."[6]

"Except at coronations, ordinations, the consecration of nuns, and special services when the Mass was celebrated by a Bishop, it had ceased to be the custom in this country (England, in the thirteenth century) for the people to offer bread and wine. The money offerings of the people were received after the Offertory had been sung, and the bread had been taken from the paten and laid upon the corporas, and the chalice 'made,' *i. e.,* after water had been mixed with the wine."

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[5] *Pontif. Rom., pars prima. Cf.* Secreta, Dom. V., post Pentec., *Mis. Rom.*

[6] *Gemma Animæ,* cap. lviii.; *Speculum Antiq. Devotionis,* à Joanne Cochlæo collectum; Mentz, A. D. 1549.

"This we gather from English authorities, but it (*i. e.,* the mingling of water with the wine) was expressly laid down in the rubrics of several French uses, *e. g.,* in that of Evreux. The priest elevated the chalice with the wine and water, the paten upon it, and the bread thereupon, and after the prayer *suscipe,* he placed the bread upon the corporas, and took the paten for the offerings, and after the offering said over the people, 'Centuplum accipiatis, et vitam eternam possidiatis.'"[7]

The offerings, whether of bread and wine or, in later times, of money, were received by the priest and his ministers at the foot of the altar steps or at the entrance of the choir.

"The (following) description given of this ceremony in the eighteenth century (at Rouen) might very well have served for that of an English mediæval church. 'Aux grandes fêtes le célebrant avec le diacre et le soûdiacre descend au bas l'autel, et donne à baiser la patene. C'est le soûdiacre qui recoit les offerandes, et qui les porte sur l'autel.'"[8]

The following are the directions for the solemn reception of the offerings under the use of Paris:[9]

"When the offerings of the clergy and people are to be made, the Celebrant receives the paten and the purificator from the deacon; and then while the choir sing the Offertory, the Celebrant having made an inclination to the altar, presents the paten to the deacon, sub-deacon and acolytes to be kissed by them. The acolytes carry, one a holy-water vessel and sprinkler, the other the basin or vase in which the offerings are to be received. Then the Celebrant standing erect, between the deacon and sub-deacon, upon the lowest step of the altar, or at the balustrade of the sanctuary, receives the offerings, and to those who approach he then presents the paten to be kissed. To the priests, deacons and sub-deacons, he presents the concave part; to others he presents the convex; wiping the paten each time with the purificator, and saying, 'Pax tibi.' They who kiss the paten bow and reply, 'Et cum spiritu tuo,' and bow again after kissing the paten. Finally, the Celebrant returns the paten and purificator to the deacon. If there be bread to be blessed (*pain à benir*), he blesses it, reciting the prayer marked in the Ordinary of the Mass; and having received the sprinkler from the deacon (with the accustomed salutations) he sprinkles the bread thrice with holy water. After the offering the Celebrant returns to the altar with the deacon and sub-deacon."

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[7] Simmons *Lay Folks Mass Book,* pp. 232, 233, note.

[8] Moleon, *Voyages Liturgiques,* pg. 366, quoted in Simmons *Lay Folks Mass Book.* pg. 236.

[9] *Manuel des Cérémonies selon Le Rite de L'Eglise de Paris,* published by D'Adrien Le Clerc et Cie, Paris, A. D. 1846.

The use of the paten (upon which the oblation of bread has been made immediately before, at the altar) for the reception of the alms or to be kissed by the people, was repeatedly forbidden, *e. g.,* by Pope Pius V, and again by the Third Provincial Council of Milan (A. D. 1574), but, nevertheless, the practice was continued in various places in France, until the middle of the last century, as the authorities and dates, quoted above, show.

II. OF BENEDICTUS QUI VENIT.

There is a very considerable diversity of opinion, and also of custom, as to the particular time and place, wherein are to be sung the words, "Blessed is he that cometh in the name of the Lord. Hosanna in the highest." By the present Roman use *Benedictus qui venit,* etc., is commonly sung after the Celebrant has uttered the words of consecration, and while he is saying the last half of the Canon, and not until then, because the words had their fulfilment after the advent of Christ into this world. This usage, although ordered by a rubric in the Ceremonial of Bishops,[1] in a Solemn Mass at the consecration of a Bishop, is not prescribed in the missal, and, therefore, according to the judgment of P. M. Quarti, "they who sing this (*i. e.,* the Benedictus) before the consecration are not to be condemned." "Benedictus qui venit, etc., non cantatur a choro nisi post consecrationem et elevationem. . . . Quia autem hic ritus non præscribitur in Missali, et

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[1] *Cærem. Epis.,* lib. ii., c. 8.

Cærimoniale loquitur de Missis solemnibus celebrante Episcopo, non sunt damnandi, qui illud canunt ante Consecrationem, absente Episcopo."[2]

The earlier usage undoubtedly was to sing the *Benedictus* immediately after the *Sanctus* (of which it is the concluding sentence) and before the consecration, as in anticipation of Christ's coming in the holy mysteries. The custom of prolonging the chant of *Sanctus* and *Benedictus,* while the Celebrant was proceeding with the Canon (a custom that began to prevail in the sixteenth century, in spite of the fact that such overlapping of the several parts of the Mass had been forbidden by conciliar authority), in all probability, led to the enactment of the rule that *Benedictus qui venit* should be sung after, and not before, the consecration and elevation, so that there might be no chant or song while the priest was saying the words of consecration and elevating the Sacrament.

With us, there are three places in the Mass, at any one of which, according to the judgment of the Priest, the *Benedictus* may be sung, viz.: immediately after the *Sanctus;* after the Prayer of Humble Access, and before the Prayer of Consecration; and immediately after the Prayer of Consecration.

In our Liturgy the *Sanctus* ends with the response *Amen,* which hinders the immediate musical sequence of the hymn *Benedictus qui venit,* and hence it may seem to be more convenient to sing it after the prayer of "Humble Access," and immediately before the beginning of the Prayer of Consecration; at which time (by the terms of the rubric in that place), there is a little pause or break in the service, to enable the Priest so to order "the bread and wine that he may with the more readiness and decency break the bread before the people, and take the cup into his hands," and when it is customary for the Priest to pause, before going on with the Canon, for momentary recollection and devotion.

On the other hand, there need be no great difficulty in leading on speedily from the chant or song of the *Sanctus* to that of *Benedictus qui venit;* and if that be done, then the close relation of the Prayer of Humble Access to the Prayer of Consecration is better preserved, and the Priest's act of sup-

[2] Quarti, *Com. in Rub. Mis.*, pt. ii., tit. vii , ii.

plication, begun in the Prayer of Humble Access, is not interrupted by the song of the choir.

Moreover, if the *Sanctus* and *Benedictus* are not separated, there is a more explicit setting forth in mystery, of the concurrent praises of the heavenly host and mankind upon earth. For in a Solemn Mass, when the Celebrant and his ministers say the *Sanctus* and *Benedictus* in a low voice (inaudible to the people), they mystically represent the angelic host whose voices are inaudible to us, and the choir, who sing the same hymns with loud voices (audible to all and stirring up devotion among the people), manifestly represent the praising of God by His human servants upon earth.[3]

If the song of *Benedictus* be deferred until after the Prayer of Consecration, it serves as an outburst of joyous greeting to our Blessed Lord, sacramentally present upon the altar.

III. OF ADDITIONAL LIGHTS AT THE ELEVATION.

Acolytes hold lighted wax candles "when the Gospel is to be read, or the sacrifice is to be offered,"[1] as a sign of joy and to represent symbolically Christ the true Light. The additional lights that are used at the consecration and elevation of the most Holy Sacrament, are also intended to add dignity to the principal Mass at which the greater number of the people may be expected to assist, and for the purpose of exciting and increasing their devotion.

"Usus luminum ad altare præscribitur ab Ecclesia, non solum in reverentiam Sacramenti, sed etiam ad excitandos fideles ad attentionem et devotionem erga illa mysteria peculiaria quæ in missa repræsentantur. . . . In missa solemni, quæ majori pompa et apparatu celebratur, peculiares et solemniores ritus, præsertim in elevatione, servari decet. . . . Ratio autem hujus ritus manifesta est ex dictis, ut majori pompa quam in missis privatis fiat tunc in elevatio Sanctissimi Sacramenti, et ad majorem devotionem et reverentiam excitentur populi tunc quando eis ostenditur et proponitur adorandum."[2]

"There were also torches held lit at St. Alban's at the sacring, as in the majority of churches in England. They are met with as an established custom as early as 1287 in Exeter diocese, and even before that in London, and from that time onwards they are general. It was the duty of the under-suffragan (assistant clerk) of St. Nicholas', Bristol, to see that two torches on the Sunday be burning at the High Mass sacring.' . . . In some places only one was lit, in others two, and in some four or even more. . . . At St. Alban's Abbey and Exeter Cathedral they were also held upraised at the sacring or elevation."[3]

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[3] *Cf.* Durandus, *Rationale,* lib. iv., c. 34, et Quarti, *Com. in Rub. Mis.,* pt. ii., tit. vii.

[1] *Cp.* Note, pg. 39.

[2] P. M. Quarti, *Com. in Rub. Mis.,* pt. ii., tit. viii., 8.

The modern Roman Ceremonial directs the acolytes who carry torches in festal Masses, to go forth from the sanctuary with their torches, immediately after the elevation, if there be no communion by other than the Celebrant; but if there is to be a communion by the people, the torches are not to be withdrawn until after such communion has taken place. "Clerici vero cum suis intortitiis manent genuflexi donec facta fuerit Communio omnibus."* Yet it is ordered that in Masses for the dead, and in masses on most vigils and on certain other fasting days, the torches shall remain until after the communion of the priest, even though there be no sacramental communion by the people. "In missis vigiliarum et pro Defunctis, etiam si non fit facienda communio, nihilminus teneantur intortitia accensa usque ad sumptionem sacramenti, quæ fit à Celebrante."[4]

Moreover, it is ordered in the Roman ceremonial that the torch-bearers shall remain, holding their lighted torches at the Solemn Mass on Maundy Thursday, until the end of the Mass, and take part in the procession which follows immediately. In the Maundy Thursday Mass, before the general Communion, the host which is consecrated to be reserved until the following day, is placed by the Celebrant in a chalice, which is then covered with paten, pall and veil, by the Deacon, and set down on the mensa in the midst, near the tabernacle. To the Sacrament thus reserved in veiled chalice upon the altar, due reverence is shown, as in a Mass before the exposed Sacrament. Therefore, the Celebrant genuflects every time he passes, leaves, or returns to, the midst of the altar, and the lights in candelabra before the altar continue burning, and the torch-bearers remain in their places holding their torches.

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[3] *The Ceremonial Use of Lights,* by Cuthbert Atchley; in *Some Principles,* etc., edited by J. Wickam Legg, London, 1899.

*Merati, *Novæ Observ.,* in Gav., *Thes. Sac. Rit.,* pt. ii., tit. ix., xxvii.

[4] P. M. Quarti, *Com. in Rub. Mis.,* pt. ii., tit. viii., 8.

"Si in altari remaneant Particulæ in calice, sen in alio vase, usque ad finem Missæ, serventur ea, quæ in Feria quinta Cœnæ Domini præscribuntur circa finem Missæ."[5]

"Ministri . . . afferunt totidem funalia cera albæ accensa, . . . collocant se genuflexi hinc inde a lateribus sub-diaconi, . . . vel si magis congruit, ad latera altaris, ibique remanent genuflexi donec fiet processio, et dum Communionem sunt accepturi alios sibi substituunt, qui sustineant dicta funalia, et deinde post Communionem eadem recipiunt."[6]

With us, in every Mass, the Sacrament remains upon the altar until after the blessing. Therefore, for the complete fulfilment of the purpose for which they were kindled, viz., to show especial honour to our Blessed Lord's Presence in the Sacrament and to move the people to greater devotion, the lights in the candelabra before the altar and the torches borne by acolytes, should remain burning until the Sacrament is consumed, or has been removed from the altar, or placed in some tabernacle.

IV. Of the Bell at the Elevation.

"'A litel bell men oyse to ryng,' points to a time when the ringing of the bell at the elevation was not prescribed by any general authority, but was adopted in particular cases because some men used to do it. . . . When it was that the bell began to be rung, must, of course, depend upon the date assigned to the earliest elevation of the host at the words of consecration, . . . the best opinion seems to be that this ceremony was first practised in France, in the latter part of the eleventh century. . . . Episcopal recognition of the bell is to be found in a constitution of William, Bishop of Paris, in the year 1199, or according to other authorities the year 1202 or 1203. In this he expressly refers to the fact that the ceremony had already been prescribed elsewhere. 'Sicut alias statutum fuit, in celebratione missarum, quando Corpus Christi elevatur, in ipsa elevatione vel paulo ante, campana pulsatur.' "[1]

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[5] *Mis. Rom.*, Rit. Cel. Mis. x. 7.

[6] *Novæ Observ.*, Merati in Gav., *Thes. Sac. Rit.*, pt. iv., tit. viii. Pro feria v. in Cœna Dom.

"The ringing of the hand, or sacring, bell must be distinguished from the ringing of the church bells at the *Sanctus* and the elevation, which was intended for those who were unable to be present."[2]

V. OF THE PATEN, NOT BEING HELD BY THE SUB-DEACON.

The rubric in the first English Prayer Book (A. D. 1549), ordered "laying the bread upon the corporas, or else in the paten, or in some other comely thing prepared for that purpose." That the bread (or at least part thereof) was, in ancient times, consecrated upon the paten, there is abundant testimony. Ancient Pontifical prayers for hallowing a paten, show that up to the middle of, and beyond, the thirteenth century, at least some of the bread was consecrated upon the paten. Thus, for example, in the Pontificals of Egbert, Archbishop of York, A. D. 732-736, and of Leofric, Bishop of Exeter, A. D. 1050-1072, the prayer for hallowing a paten is as follows: "We consecrate and sanctify this paten for accomplishing in it (ad conficiendum in ea) the Body of our Lord Jesus Christ," etc.,[1] Towards the end of the thirteenth century, the words, *ad conficiendum in ea,* were changed into *ad confrigendum in ea* (to break into parts in it), to suit the new custom; in accordance with which the paten was not used, after the Offertory, by the Celebrant, until the time of the solemn fraction.

By the terms of the rubric in our Prayer of Consecration the Celebrant, at the time of consecration is required to "take the paten into his hands;" it being taken for granted that the bread to be consecrated lies upon the paten. Thus our liturgy evidently enjoins a return to the ancient usage of consecrating upon the paten. Therefore, with us, the paten may not lawfully be held by the Sub-Deacon (as ordered in the present Roman use), but must be in the hands of the Celebrant, at the time of consecration, as the rubric directs.

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[1] Simmons *Lay Folks Mass Book,* pp. 280, 281.

[2] *Ibid,* Note, p. 282.

[1] See *The Leofric Missal,* edited by the Rev. F. E. Warren, B. D., F. S. A., Oxford, 1883, pp. 220, 221; and *The Pontifical of Egbert,* published by the Surtees Society, pg. 47.

VI. Of the Kiss of Peace.

In any attempt to set forth a complete ceremonial for the celebration of the divine mysteries, some mention must be made of "the Peace of the Lord," as ceremonially given by the *kiss of peace,* "an ancient rite," says Bingham.[1] "universally observed in the Church, in one part or another of the communion service." Anciently the kiss of peace formed an important part of the preparation for communion, and, therefore, was given and received by every one before he received the Holy Sacrament of the Body and Blood of Christ. The rite is recognized by the Canon law[2] still in force in the Church of England, and the tablet or "instrument of peace," whereby the kiss of peace was commonly given to the people in the Middle Ages is among those "ornaments" of the Church which the same Canon law[3] and the "ornaments rubric" in the Church of England Prayer Book order to be "retained" and to "be in use."

Anciently, even from the time of the Apostles, it was the custom for the faithful, both clergy and lay-people, to give to one another the kiss of peace, before Communion, as a part of their preparation for Communion; because the Eucharist is the Sacrament of unity and peace. But afterwards, because of abuses, it was ordered that the kiss should not be given by actual contact, but by an instrument.[4]

"St. Paul four times, and St. Peter once, bid those to whom they write, 'greet one another with a holy kiss,' 'with a kiss of charity;' from which we may, with great probability infer that the Apostles were also the authors of this custom, as observed in divine service; or at least that it was introduced at a very early period, as the best mode of complying with their injunctions."[5]

"Porro quod Canones præcipiunt, eum ad pacem non accedere, qui non communicat, quidam sic intelligunt: Quod non debeat pacem accipere quis in aliis Missis, nisi in quibus communicat."[6]

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[1] *Antiq. of the Chris. Ch.,* Bk. xv., c. 13.

[2] Lynwood's *Provinciale,* p. 234.

[3] *Ibid,* p. 252.

[4] See P. M. Quarti, *Com. Rub. Mis.,* pt. ii., tit. x., 3; and Merati, *Novæ Observ.,* in Gavantum, *Thes. Sac. Rit.,* pt. ii., tit. x., xii.

[5] Scudamore, *Notitia Euch.,* pg. 438.

VII. Of Holy Water.

Mention of the use of holy water at the consecration of a church in Yorkshire, England, A. D. 686, is made by the Venerable Bede in his Ecclesiastical History.[1]

"Leo IV, A. D. 847, in a charge to his clergy says: 'Every Lord's day before Mass, bless water wherewith the people may be sprinkled, and for this have a proper vessel.'[2] Hincmar of Rheims, the contemporary of Leo, after directions similar to his, adds a permission that all who wish may carry some of the water home, "in their own clean vessels, and sprinkle it over their dwellings, etc.[3] In the Pontifical of Egbert,[4] who was Archbishop of York from 732 to 766, are forms for exorcising and blessing the water to be used in the consecration of a church. As it is almost certain that Egbert borrowed his formulæ from a Roman source, we infer that the office for making holy water was in the Roman Sacramentaries a century before the practice was enjoined, as we have seen by Leo IV."

"Holy water and holy bread be two godly ceremonies, and to be continued in the Church, the one to put us in remembrance of our baptism, and of the blood of Christ for our redemption sprinkled upon the cross; and the other to put us in remembrance that all Christian men are one mystical body of Christ."[6]

From the *Constitutions of the Parish Clerks at Trinity Church, Coventry,* made in A. D. 1462, quoted in *The Clerk's Book* of 1549, edited by J. Wickam Legg, Lond. (Hy. Bradshaw Soc.), A. D. 1903, we quote the following items:

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[6] Walfrid Strabo, *De Rebus Ecclesiasticis,* c. xxii.

[1] Book v., ch. iv.

[2] *Conc.* Labbe, tom. viii., col. 37.

[3] *Conc.* Labbe, cap. v., tom. viii., col. 570.

[4] *Surtees Society,* 1853, pg. 34.

[5] The Rev. W. E. Scudamore, in *Dict. Christian Antiq.,* vol. i., pp. 778, 779.

[6] Collier's *Eccles. Hist.,* pt. ii., Bk. iii., vol. v., Lond. 1840, quoted from a "Rationale" in the Cotton Library, entitled *"Ceremonies to be used in the Church of England, together with an explanation of the meaning and significancy of them."* This Rationale was the work of certain Bishops and divines, acting under a royal commission issued in April, 1540, and was published in 1543.

Page 115 "(Item 14), the sayd dekyn a woly water stoke with water for hys preste every sonday for the preste to make woly water." "(Note.) The holy water stock would seem to be moveable; what is now called the holy water-bucket." Page 142, "(17) Item; the sayd dekyn shall every sonday beyr woly watur of hys chyldern to every house in hys warde and he to have hys dewty off every man affter hys degre quartarly." "(Note.) This carrying of holy water gave his name to the clerk, *aquæ bajulus,* and was a source of profit to him."[7]

"At St. Nicholas, Bristol, the suffragan had to see that fresh water was in the holy water stocks; the clerk had to provide the bunches of twigs for sprinkling holy water, not only for the church, but for him that went about with holy water."[8]

"Non enim ad hoc aspergimur ut rebaptizemur, sed ad Divini Nominis gratiam super nos, cum hoc memoriali baptismatis nostri, frequenter invocare debemus."[9]

"Materia, cui applicatur hæc benedictio, est aqua cui miscetur sal pariter benedictum. Forma, consistit in ritibus exorcismis et precibus præscriptis. Minister, est quilibet sacerdos. Tandem causa finalis est, ut fideles purgentur à peccatis venialibus, et consequantur alios effectus salutares."[10]

"Benedicitur aqua sale conspersa, atque ea asperguntur fideles, ut hac ceremonia externa discant qualiter se interius purificare debeant: Aqua enim à sordibus mundat, sal putredinem fugat. Aqua nitorem præbet, sal adhibet sinceritatem. Aqua fœcundat, sal à corruptione præservat. Aspersione igitur aquæ lustralis, monentur fideles, ut aqua lacrymarum, seu compunctionis, animam à sordibus peccatorum mundent; et sale timoris Domini putredinem malitiæ fugent. Petant a Deo aquam gratiarum, qua fœcundentur virtutibus, et salem sapientiæ, quo à correptione præserventur. . . . Aqua significat penitentiam de delictis præteritis; sal vero discretionem et cautelam in posterum; quæ duo si misceantur simul; amara conscientiæ in dulcedinem vertuntur. . . . . Aqua benedicta exponitur omnibus in Ecclesiarum vestibulis; ne audeat quis ad altare

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[7] See Lynwood, *Provinciale,* lib. iii., tit. *De Concessione Præbend,* cap. *a nostris.*

[8] *The Clerk's Book* of 1549, Introduction, p. liii.

[9] Rupertus, (A.D. 1100), tom. iv., lib. vii., cap. xx.

[10] P. M. *Quarti, De Rebus Benedic.,* tit. iii., sec. i.

Dei accedere, qui prius se laverit, et à peccatis se per contritionem mundaverit." [11]

Vas pro aqua benedicta, as one of the things to be found by the parishioners, was required by the Constitutions of Robert, Archbishop of Canterbury, A. D. 1305,[12] which Constitutions are among those referred to by the statute 25, Henry VIII, c. 19, and are part of the statute law now in force in the Church of England.[13]

VIII. The Order for Making Holy Water on Sunday Before Mass.

Salt and water, pure and clean, having been made ready in the sacristy, the Priest about to celebrate Mass, or another Priest appointed by him, vested in alb or surplice and wearing a stole, shall say: *V.* Our help is in the name of the Lord. *R.* Who hath made heaven and earth.

Then he begins the exorcism of the salt.

I ADJURE thee, O creature of salt, by the living ✠ God, the true ✠ God, the holy ✠ God, by God who commanded thee to be cast by the prophet Elisha, into the water to heal the barrenness thereof; that thou become water exorcised for the health of believers; and be thou to all them that take of thee for soundness of soul and body; and let all vain imaginations and wickedness, and the subtlety of the devil, together with every unclean spirit flee away and go far from the place where thou shalt be sprinkled, adjured by him, who is ready to judge the quick and the dead and the world by fire. *R.* Amen.

Let us pray.

ALMIGHTY and Everlasting God, we humbly beseech thine incomprehensible mercy, that thou wouldest of thy goodness vouchsafe to bless ✠ and hallow ✠ this creature of salt, which thou hast given for the use of men, that it may be to all them that take of it for health of mind and body; and grant that whatsoever shall be touched or sprinkled therewith may be free from all uncleanness, and from every assault of spiritual wickedness. Through Christ our Lord. *R.* Amen.

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[11] *Ibid.*

[12] Lynwood, *Provincial,* lib. iii., c. ii.

[13] See Chambers, *Divine Worship in England,* 2d Ed., pp. 71, 183 and 287. Also *Ornaments of the Rubric,* Alcuin Club Tracts No. 1, London, 1897.

The Exorcism of the Water.

The Priest shall say:

I ADJURE thee, O creature of water, by the name of God ✠ the Father Almighty, by the name of Jesus ✠ Christ His Son our Lord, and by the power of the Holy ✠ Ghost, that thou become water exorcised for putting to flight all the power of the enemy; and do thou avail to cast out and send hence that same enemy with all his apostate angels; by the power of the same Lord Jesus Christ, who is ready to judge the quick and the dead, and the world by fire. *R.* Amen.

Let us pray.

O GOD, who for the salvation of mankind hast ordained that water should be the matter of one of the chief sacraments; favourably regard us who call upon thee, and pour the power of thy benediction ✠ upon this element, made ready by careful cleansing; that this thy creature now meet for thy mysteries, may receive the power of Thy grace, and so may cast out devils, and put sickness to flight; that whatsoever in the dwellings of thy faithful people shall be sprinkled with this water, may be free from all uncleanness, and delivered from all manner of hurt; there let no spirit of pestilence abide, nor any corrupting air; from thence let all the wiles of the hidden enemy depart; and if there be aught that layeth snares against the safety or peace of them that dwell in the house, let it flee before the sprinkling of this water, and so let the place gain health through the invocation of thy holy name, and be defended from every assault of evil through Jesus Christ our Lord. *R.* Amen.

Here let him cast the salt into the water thrice in the form of a ✠ saying at the same time:

LET this salt and water be mingled together; in the name of the Father, ✠ and of the Son, ✠ and of the Holy ✠ Ghost. *R.* Amen.

V. The Lord be with you. *R.* And with thy spirit.

Let us pray.

O GOD, author of unconquered might, King of the empire that cannot be overthrown, the ever glorious Conqueror; who dost keep under the strength of the dominion that is against thee; who rulest the raging of the fierce enemy; and who dost mightily fight against the wickedness of thy foes; with fear and trembling we entreat thee, O Lord, and we beseech thee graciously to behold this creature of salt and water, mercifully shine upon it, hallow it with the dew of thy loving kindness: that wheresoever it shall be sprinkled with the invocation of thy holy name, from thence all haunting of the unclean spirit may be driven away, and all fear of the venomous serpent may be cast forth; and wheresoever it shall be, there let the presence of the Holy Ghost be vouchsafed to us who call for thy mercy. Through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with thee, in the unity of the same Holy Ghost, ever one God, world without end. *R.* Amen.

After the blessing, the Priest who is about to celebrate Mass, vested in a cope of the colour of the day, goes to the altar and kneeling on the lowest step with his ministers, takes the sprinkler from the Deacon; he first sprinkles the altar thrice, then himself and each of his ministers once, beginning the antiphon, Thou shalt purge me: *The choir take up the antiphon,* with hyssop, etc.; *meanwhile the Celebrant sprinkles the clergy, and then the people, saying all of the psalm,* Have mercy upon me, O God, *and the* Glory be to the Father, etc., *at the end.*

THOU shalt purge me with hyssop, and I shall be clean: Thou shalt wash me, and I shall be whiter than snow. *Psalm.* Have mercy upon me, O God, after thy great goodness, etc. Glory be, etc. *The antiphon is repeated,* Thou shall purge me, etc.

The above antiphon is thus said at the sprinkling of holy water on Sundays throughout the year; except that on Passion Sunday and on Palm Sunday, the Glory be, etc., *is not said, but at once after the psalm, the antiphon is repeated, and except also in Eastertide,* i. e., *from Easter Day to Whitsunday (both inclusive), when the following antiphon is commonly sung.*

I SAW water flowing forth from the Temple on the right side, Alleluia: and all to whom that water came were saved; and they shall say, Alleluia, Alleluia. *Psalm.* O give thanks unto the Lord, for He is gracious; because His mercy endureth forever. Glory be, etc., *at the end. Then the antiphon is repeated,* I saw water.

The antiphon ended, the Priest who sprinkles the water, having returned to the altar, and standing before the lowest step, shall say:

V. O Lord, show thy mercy upon us. *(In Eastertide add Alleluia.)* *R.* And grant us thy salvation. *(In Eastertide add Alleluia.)* *V.* O Lord, hear my prayer. *R.* And let my cry come unto Thee. *V.* The Lord be with you. *R.* And with thy spirit.

Let us pray.

HEAR us, Holy Lord, Almighty Father, everlasting God, and vouchsafe to send thy holy angel from heaven, to guard, cherish, protect, visit and defend all that are assembled in this house. Through Christ our Lord. *R.* Amen.[1]

IX. OF THE PARTS OF THE MASS SUNG BY THE OFFICIATING CLERGY.

In Solemn Masses the Celebrant sings the following parts: (1) "Let us pray," before the Collect; (2) the Collect or Collects; (3) the words, "I believe in one God;" (4) the words, "our only Mediator and Advocate," at the end of the prayers *super oblata;* (5) "Lift up your hearts," "Let us give thanks unto our Lord God," and the Preface, "It is very meet," etc.; (6) the words, "World without end," at the end of the Canon; (7) the first words of the Lord's Prayer, "Our Father," after the Communion; (8) the first words of the *Gloria in excelsis,* "Glory be to God on high;" (9) "Let us pray," before the Post-Communion; (10) the Post-Communion; and (11) the Blessing. The Sub-Deacon sings the Epistle, and the Deacon sings the Gospel. In a choral Mass without sacred ministers, the Epistle and Gospel also are sung by the Celebrant; but if there be present a clerk in orders, the Epistle may be sung by him. All the other parts of the Mass ought to be said without musical inflection and in an intelligible voice; yet unnecessary loudness should be avoided.

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[1] *Cp. The Leofric Missal,* edited by the Rev. F. E. Warren, B.D., F.S.A., *Benedictiones,* pp. 249, 250; the *Missale Eboracensis,* published by the Surtees Society, vol. ii., *Benedictio salis et aquæ,* pp. 193-196.

The Lord's Prayer and the Collect for Purity, which are at the beginning of the Mass, were not sung either in the Latin Uses in which they occur nor in the Prayer Book of 1549. They should be simply read; in which case the "Amen" ought not to be sung by the choir.

There is no evidence that the Commandments were ever intended to be sung; and there is certainly a manifest incongruity in declaring the precepts of Mount Sinai to a musical setting. They should be rehearsed distinctly after the manner of plain reading. It will be better to confine the use of the Commandments to Low Mass, and at High Mass to read the Summary, the choir afterward singing the ninefold *Kyrie eleison.*

The Offertory sentence in accordance with the directions of the Latin missals ought to be read by the Celebrant and not sung. It may afterward be sung by the choir.

The "Let us pray for the whole state of Christ's Church militant," corresponding as it does to the *Orate fratres,* ought to be said without note It would seem also that the prayers which follow, except the concluding words, ought to be read and not sung, if we follow the analogy of the corresponding *Orationes super oblata* in the Latin Uses.

The Exhortation should certainly be said without note; the Confession likewise, and in an humble voice. In a Pontifical Mass according to the Roman Use, in which there is a general Communion, the *Ceremoniale Episcoporum* permits the Confession to be sung; but the custom does not seem to be generally observed. The Absolution and the Comfortable Words ought always to be said without note.

There is no reason for singing the prayer, "We do not presume," etc. That it was not intended to be sung would seem to be clear from the fact that Merbecke provided no notes for it.[1]

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[1] *The Booke of Common Praier Noted,* 1550. Edited by E. F. Rimbault, London, 1871.

If we are guided by the universal custom of the West we certainly will not sing the Canon, as is sometimes done. The concluding words, however, are sung. The prayer of thanksgiving, "Almighty and everliving God, we heartily thank thee," etc., holding as it does the place of the prayer *Gratias tibi,* will also be read without note.

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